

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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CONTENTS.

Notes by the Way	609	A Christmas Study ..	614
Spirit Photography ..	610	'The Proper Limits of Occult In-	
A Remarkable Healer ..	610	vestigation ..	615
Dr. Samuel Johnson ..	611	Letters to the Editor ..	617-20
Origin of Spiritualism ..	612	Society Work ..	620
Hypnotic Control ..	613	Mr. Maskelyne and Eusapia versus	
Spirit Intercourse ..	613	Psychical Research ..	621-24

NOTES BY THE WAY.

We offer our congratulations to the Rev. R. R. Dolling, who may be driven from the Church in order to find freedom to pray for the dead. It is true that in praying for the dead he wishes to have a little altar, and that at this altar he desires to celebrate 'Holy Communion,' which it would please him to call 'Mass': but, to one who looks out upon all these things from the spirit, not caring for the letter, these are mere details—though they are not details to Mr. Dolling and his bishop. We cannot understand how any honest or self-respecting man can stay in a Church which dictates to him for whom and how he shall pray. But, on the other hand, we cannot understand how any honest and self-respecting bishop can fail in his duty to promptly manacle any slave who acts as though he were free.

Whatever happens, we rejoice to think that people will be forced to think about the subject of praying for the dead, and asking, 'Why not?' But it is opening the floodgates. If the old notions of Hell and Heaven are sound, there is no room for prayer for the dead. But, as 'The Westminster Gazette' says:—

Of all that mankind can imagine about the government of the universe, nothing seems less probable than that the Almighty should be compelled to the dilemma of Heaven or Hell in dealing with the infinite varieties of human character. But it follows logically that, if there is a place of penitence, or a place of progress in the hereafter, prayers for the dead are as rational and as permissible as prayers for the living. When the Puritan frowned on them, he was preserving his own doctrine of an account absolutely settled at death, which it was impiety to reopen through the intercession of the living. He was thinking also, perhaps, of the accretions and superstitions which had grown up about the Catholic doctrine of Purgatory—of the indulgences and the paid Masses which obscured the meaning of the doctrine, and seemed to offer a backway of salvation to the rich sinner. But the decay of the doctrine of Hell, and the gradual substitution for it of a belief in education, probation, purgation—whatever it may be called—in another state, is distinctly a liberal and humanising development in religion. If, therefore, prayers for the dead come with it, as they inevitably will, it would be foolish to apply old prejudices against Papistry, or to clamour in the name of Protestantism that the Bishops must suppress them. They are part of a progressive movement in religious doctrine which is distinctly to be welcomed.

The third International Congress of Psychology will be held at Munich next year, from August 4th to 7th. There is a strong, a very strong, International Committee of Organisation, including Professor Dr. Stumpf, Professor Dr. Lipps, Dr. F. von Schrenck-Notzing, Professors Bain, Baldwin, Hitzig, James, Mendelssohn, Richet, Schäfer, Sidgwick, and more than a dozen other Professors, besides

Mr. F. W. H. Myers, Dr. Ward, and Dr. Newbold. 'All Psychologists and all educated persons who desire to further the progress of Psychology and to foster personal relations among the students of Psychology in different nations are invited to take part in the meetings of the Congress.' The languages used at the Congress may be German, French, English and Italian. Female members will have the same rights as male. All particulars can be obtained from the Secretary, at Max Joseph-strasse 2, Munich.

The subjects for discussion will be distributed over the following four departments;—Psychophysiology, Psychology of the normal individual, Psychopathology, and Comparative Psychology. The full statement of the subjects in each department is decidedly interesting.

I.—PSYCHOPHYSIOLOGY.

(a) Anatomy and Physiology of the brain and of the sense-organs (somatic basis of psychical life).

Development of nerve centres; theory of localisation and neurons, paths of association, and structure of the brain.

Psychical functions of the central parts; reflexes, automatism, innervation, specific energies.

(b) Psychophysics. Connection between physical and psychical processes; psychophysical methods; the law of Fechner. Physiology of the senses (muscular and cutaneous sensibility, audition, light-perception, audition colorée); psychical effects of certain agents (medicines). Reaction-times. Measurement of vegetative reactions (inspiration, pulse, muscle-fatigue).

II.—PSYCHOLOGY OF THE NORMAL INDIVIDUAL.

Scope, methods, and resources of Psychology. Observation and experiment.—Psychology of sensations.—Sensation and idea, memory and reproduction.—Laws of association, fusion of ideas.—Consciousness and unconsciousness, Attention, habit, expectation, exercise.—Perception of space (by sight, by touch, by the other senses); consciousness of depth-dimension, optical illusions. Perception of time.

Theory of Knowledge. Imagination. Theory of feeling. Feeling and sensation. Sensual, æsthetical, ethical, and logical feeling. Emotions. Laws of feeling.—Theory of will. Feeling of willing and voluntary action. Expressive movements. Facts of ethics.—Self-consciousness. Development of personality. Individual differences.

Hypnotism, theory of suggestion, normal sleep, dreams. Psychical automatism.—Suggestion in relation to pædagogics and criminality; pædagogical psychology.

III.—PSYCHOPATHOLOGY.

Heredity in Psychopathology; Statistics.—Can acquired qualities be transferred by inheritance?—Psychical relations (somatic and psychic heredity), phenomena of degeneration, psychopathic inferiority (insane temperament).—Genius and degeneration; moral and social importance of heredity.

Psychology in relation to criminality and jurisprudence.

Psychopathology of the sexual sensations.

Functional nerve-disease (hysteria and epilepsy).

Alternating consciousness; psychical infection; the pathological side of hypnotism; pathological states of sleep.

Psychotherapy and suggestive treatment.

Cognate phenomena; mental suggestion, telepathy, transposition of senses; international statistics of hallucinations.

Hallucinations and illusions; imperative ideas, aphasia, and similar pathological phenomena.

IV.—COMPARATIVE PSYCHOLOGY.

Moral statistics.
 The psychical life of the child.
 The psychical functions of animals.
 Ethnographical and anthropological psychology.
 Comparative psychology of languages ; graphology.

'Ram's Horn' is a queer name for a Journal, but it often contains excellent good sense. This, on breathing, is important as well as sensible. We can speak from experience as to the value of the advice ;—and we ourselves have often given it :—

An old gentleman gave good advice to a young lady who complained of sleeplessness. He said : 'Learn how to breathe and darken your room completely, and you won't need any doctoring.'

'Learn how to breathe ! I thought that was one thing we learned before coming into a world so terribly full of other things to be learned,' the insomniac said ruefully.

'On the contrary, not one in ten adults knows how to breathe. To breathe perfectly is to draw the breath in long, deep inhalations, slowly and regularly, so as to relieve the lower lungs of all noxious accumulations. Shallow breathing won't do this.

'I have overcome nausea, headache, sleeplessness, sea-sickness and even more serious threatenings by simply going through a breathing exercise—pumping from my lower lungs, as it were, all the malarial inhalations of the day by long, slow, ample breaths. Try it before going to bed, making sure of standing where you can inhale pure air, and then darken your sleeping room completely. We live too much in an electric glare by night. If you suffer from sleeplessness after this experiment is fairly tried, I shall be surprised.'

'A Catholic Philanthropist' sends us a pamphlet from Australia. It is a painfully keen attack upon the priests and upon what we may call the *business* of the Church. Such attacks may easily drift into exaggeration and evil temper, but the 'Catholic Philanthropist' seems to be moved by an almost touching sense of duty. His charges of immorality amongst the priests is a most painful one, to which we will not further refer, but the following attack upon Masses for the dead, coming from a Catholic, is significant :—

What then is the Roman Catholic Church but a living fraud perpetuated for the benefit of its Popes, its cardinals, its bishops, and its priests ; who, by means of hellish threats, rule the ignorant by fear ; who do not really believe the superstitions which they teach, and who maintain the organisation only for the emoluments it brings, so that they can live sumptuously and at ease at the expense of their too confiding followers. Truly they are wolves in sheep's clothing. We pity the credulous Chinaman who pays one hundred dollars to his priest on a promise to repay him one thousand dollars in return in the next world. This, however, is no more a pious swindle than the charge of so many pounds by Roman priests for Masses for the repose of the soul of some defunct Roman Catholic sinner, on the cunning pretence that, through these Masses, the divine and equitable law of retributive justice can be overridden. Nowhere in the Bible do we read of Jesus having extorted money from his followers on such a pretext. These priestly charges, for Masses for the repose of the soul, are but a modification of the now discarded sale of indulgences by the Romish Church, which, as before remarked, claims to be unalterable.

We are reluctantly compelled to agree with this writer: and yet there is a beautiful thought underlying this old institution of Masses for the dead. It is the 'business' that easily becomes detestable. The sympathetic and loving clasping of hands between the unseen and the seen has a lasting significance.

Mr. T. Fisher Unwin sends us Dr. Franz Hartmann's 'Among the Gnomes: An Occult Tale of Adventure in the Untersberg,' a merry skit upon the 'Society for the

Abolition of the Supernatural,' and the gentleman 'who, by a long course of scientifically training his imagination, had acquired such a degree of scientific scepticism that he always knew everything without taking the trouble of looking at it,' and who 'traded in science and gained a reputation' by 'taking down from the garret' certain scientific dogmas, and varnishing and relabeling them, as brand-new discoveries. We are happy to say that this kind of person is disappearing in this country : and we must say that if the 'Psychical Research Society' is aimed at in the 'Society for the Abolition of the Supernatural,' the description does not apply, as the leading inquirers belonging to that Society certainly take an enormous amount of trouble.

By the way, why, in sending a book for review, does Mr. Unwin deface the title-page ? And 'with the publisher's compliments,' too !

SPIRIT PHOTOGRAPHY.

'Beta' writes : 'I see that you have examined the alleged spirit photograph of Mr. Humphrey's deceased wife, and are apparently not altogether satisfied with its genuineness. May I ask (1) Have you seen any other recognised spirit photos, and what is your conclusion in regard to them ? Do you believe that any genuine spirit photos have ever been obtained ?'

Our reply to 'Beta' is : (1) We have seen others, and compared them with photos taken before decease—and are surprised that they should have been recognised as likenesses of the same person. (2) Yes, certainly ! We believe that the valuable work done by Mr. A. Glendinning, and the late Mr. Traill Taylor settled the point that abnormal photos have been obtained, which may very properly be termed spirit photos ; but we agree with Mr. Traill Taylor that they are 'not necessarily the photographs of spirits.' On the other hand, *some* of the photos which we have seen recently have been manifestly produced by the artifice of double exposure, as an expert in photography would readily detect at once. In saying this we have no other object than that of cautioning our friends against being taken in by a trick.

A REMARKABLE HEALER.

We recently gave a brief account of the remarkable cures said to have been effected by Francis Schlatter of Colorado. Some additional particulars appeared in the 'Daily Chronicle' of the 11th inst., and we think the article of sufficient interest to justify its reproduction in our columns, the more especially as it is characterised by a spirit of fairness—and even of sympathy—which we are not accustomed to find in the pages of the public newspaper Press :—

No account of American life in this year of grace 1895 would be complete without some notice of Francis Schlatter, the 'healer' of Colorado, of whose remarkable exploits the American papers are full at the present time. Schlatter is an Alsatian peasant, who settled a few years ago in Long Island as a shoemaker. He was regarded there as a queer fellow who had 'visions' and who could 'talk like a book.' Removing last year to New Mexico, he was soon heard of as a 'New Messiah,' with a wonderful power of curing diseases. He went to Denver, the capital of Colorado, where he is said to have effected extraordinary cures parallel with those of Lourdes. On one morning alone he received 2,104 letters from sufferers all over America who begged his aid, and in one month he received over 42,000 letters. He 'blessed' handkerchiefs, and they were taken home by believing patients, and what is more these patients were cured, or at least so they say. In one case a handkerchief was applied to the face of a boy suffering from a terrible chronic catarrh, and he was entirely cured. An intelligent witness who, so far from being an ignorant, superstitious peasant, is divisional superintendent of the Union

Pacific Railway, declares that 'the sensation of touching the hand of Schlatter is something like an electric current being turned on.' This current the witness felt passing into his hand when he was treated by Schlatter for deafness. Soon he felt his ears hum, and then it seemed as though plugs had been taken out of them. Now he can hear as well as ever. The Union Pacific Railway Company has actually notified such of its employees as are suffering from ailments of chronic standing that it would convey them and their families to Denver free to consult Schlatter, and a hundred and fifty men accepted the invitation, with several remarkable results.

Francis Schlatter is of course a religious enthusiast who believes that he has a divine mission to alleviate the woes of the world. He was 'called' twice to his mission, but resisted; on the third 'call' he left the shoemaker's bench, 'and went out into the mountains, bareheaded and barefooted, and fasted for seventy-five days before returning to begin healing at Albuquerque, New Mexico.' Then his career as a 'healer' began with the marvellous results we have alluded to. He is described as a large and powerful man, wonderfully broad across the shoulders, his hands always warm, no matter how cold the weather, and one of his patients, whom he cured of rheumatism, says of him: 'In the face he looks like no man I ever saw, but as much like the picture of Jesus Christ as one man could look like another.' A few days ago Schlatter, who lived at the house of a deaf ex-alderman of Denver, one of his patients, disappeared, leaving behind him this brief note: 'My mission is finished. Father take me away. Good-by.' Crowds of disappointed patients waited some time on the chance that their benefactor might return, 'but they withdrew after demolishing the fence for souvenirs.' It is said that Francis Schlatter has disappeared among the mountain valleys of Colorado.

What are we to say of this extraordinary story from a large, intelligent, modern city, the capital of an American State, at the end of the nineteenth century? Doubtless opinion here will be as divided as it is in America, where the Schlatter miracles have quite eclipsed Congress and the silver question as subjects for newspaper 'copy' and general conversation. 'Humbug and imposture,' say some; 'Divine inspiration,' say others. It is not very easy to see where the imposture comes in, any more than at Lourdes. Schlatter has received, it is true, presents of clothing, but he has made no money out of his alleged powers; while there are his patients, who can be seen, examined, and cross-examined, who say that whereas they were lame, or deaf, or rheumatic, they are now cured by a process stages in which they can describe. We are inclined to agree with the judgment of the 'New York Tribune': 'It is not easy to form an intelligent judgment concerning the apparent power over disease possessed by Francis Schlatter, the healer. Perhaps we should say undoubted rather than apparent power; for it seems to be established by numerous reputable witnesses that he has effected a large number of remarkable cures.' Admission of the facts, doubt as to the methods—this seems to us the rational attitude of mind. It is absurd to take the wholly negative position of certain men of science, and say that such things are impossible. Even so sceptical a thinker as Huxley admitted that 'cannot' is scarcely a legitimate term in science. The cures attributed to Schlatter are recorded not only in Hebrew, but in Indian, Greek, Egyptian, and other historical writings, not necessarily as common events, but still as facts believed in by men who were as great thinkers as anyone now living. It may be that psychic gifts, accompanied by physical manifestations, once admitted over the entire expanse of civilisation, are now reappearing under conditions more favourable than were known for centuries of human history. It is certain that all the wiser of modern physicians are trusting more and more, like the wisest of the ancients, to natural, mental and moral agencies, rather than to medicines, which learned ignorance has been pouring into human bodies through many generations. The contact of an absolutely healthy or (it was, as Carlyle told us, originally the same word) 'holy' organism with one that is diseased or weakened may, for aught we know, have an effect undreamed of in the physiology of a rather cheap materialism. Such at least was the view of so original a thinker and master of science as James Hinton, and such an idea lay at the root of the medical theories of Dr. Charcot. We admit that handkerchiefs which have been 'blessed' look a little like quackery; but we must not be frightened by the dogmas of a few belated scientists into refusing to pay any attention to well-attested stories of new forms of human-healing power.

COMMUNICATIONS FROM DR. SAMUEL JOHNSON.

FROM MADAME DE C.,—EDITRESS OF 'FRA DE TO VERDENER,'
DENMARK.

Hearing so much about the alleged tricks of mediums, I desire to ask whether it would not be a sort of explanation when I repeat a small narrative which the excellent medium, Madame d'E., of Gothenburg, told me last year. She was present at a séance where the medium was a young man, who asked the circle to bind him very strongly, both hands and feet, as he had the impression that the spirits (perhaps to save trouble and power), instead of materialising, led himself out into the circle.

The fastening of the medium was thereupon done in the most conscientious manner, and Madame d'E. took her seat next to the curtain of the cabinet. Seeing a spirit emerge from it, she thought it very much like the medium, at least, *en profile*, and she felt, with her hand behind the curtain, for the chair on which the medium should be sitting. To her great astonishment she felt that the chair was quite empty, but she did not mention this during the séance. Afterwards, when the *soi-disant* spirit had vanished, the young man was found as securely bound as they had left him, with the same knots; and, in fact, the cords had to be cut off with scissors, and he had the traces of them on his hands even the following day. May the spirits, then, not have more to do with alleged frauds than has been generally supposed?

As I am writing to you, I should like to give you an account sent me by the honoured co-editor of the 'Harbinger of Light,' the aged Mr. James Smith. I suppose you remember the beautiful test which you recorded in 'LIGHT,' when Hans Christian Andersen told him at Melbourne that he had written stories through the renowned Austrian medium, the Baroness Adelma von Vay, in Steiermark, and her confirming this fact in a most amiable letter to me.

Mr. Smith has now favoured me with an account of some sittings at his house, in which Dr. Samuel Johnson used to come through a medium and have a chat. The last time he came was just before Mr. Smith's letter was written to me. 'Placing his hands on his knees,' Mr. Smith says, 'with his head bent forward, he laughed a gruff laugh, panting and snorting occasionally; then went through the pantomime of pulling down the flaps of his long waistcoat, of adjusting his ruffles, his knee buckles and shoe buckles; then pulling up the overskirt of the medium's dress, he seemed to be pinning a large table napkin on to his neckcloth, observing as he did so, "this is for a special purpose," and then he added, with a hoarse chuckle, "I don't think this lady would be overpleased if she knew what I was doing with her dress." In fact, his mimicry of his own peculiarities, when he was in this life, brought Boswell's description of him vividly before me. Nor must I omit to add that the medium *knows nothing whatever of his life.*' Mr. Smith then proceeds to give the following report of Johnson's own words:—

Good-morrow: I am soon back again, you see. Conscience has brought me here. I made a mistake in introducing myself the other evening [he had visited the circle, and used a wrong Christian name], and have come to rectify it. I am throwing off the coarseness and vulgarity to which I was addicted in earth life, and little eccentricities and peculiarities are falling away from me. It is difficult to reproduce them completely through a strange organism, and yet it is only by recalling our mannerisms and tricks of voice and gesture that we can identify ourselves to you. I am thankful to be able to follow the great light [alluding to a previous control]. It is a high privilege for me, as well as for you. In my days such a thing was not heard of: but, even if it had been, I suppose that I, like other men then living, would have been as sceptical, as critical, and as bigoted in my opposition to it as are the people of the present day. And I was always strong-willed myself. But I see numbers of persons who are doubting whether we can, and do, return, as we certainly do. At the same time, though self-willed and obstinate, I was always amenable to woman's influence, provided she did not contradict any of my pet theories. Thank God, my brother, that you are nearing the end of a trying and troublesome life, which has brought you into conflict with men who are hostile to what is pure, good, and true. You are growing tired, and so was I, and very glad to go. Am I talking too fast for you? It was my way, you know, when I was in the earth-life. I was always rather fond of indulging in monologue, and I am still the old same Sam Johnson come back to earth again.

Mr. Smith proceeds to refer to some familiar conversation with the doctor about his life and writings, when Johnson spoke

of some of his old 'cronies' whom he was in the habit of meeting at the great assemblies at which spirits like himself received wisdom and instruction from angels of the higher spheres. The doctor said further :—

What I wrote during my life on earth I now know that I received from those in the spirit life. What they gave me I gave to the world. None of the credit which may attach to any of my writings belongs to me. . . . Poor old Boswell ! my close and intimate friend. How fond he was of tapping me on the shoulder occasionally and calling me to order ! For he did not neglect in spite of his idolising me, to remind me when I was doing wrong. How capable he was of reading human nature and of divining the higher principle in man. . . . No : don't call me 'Doctor' ; call me plain Sam Johnson. All those earthly titles and distinctions are thrown aside here ; they are as nothing.

THE ORIGIN OF SPIRITUALISM.

A REPLY TO S. U. ZANNE.

BY QUÆSTOR VITÆ.

S. U. Zanne confirms Mr. Sinnett's affirmations with regard to Spiritualism having been 'promoted and set on foot' by living occultists, and says that he knows this, from personal experience, to be a fact. I would not for a moment dispute his contention with regard to his interpretation of his personal experience ; yet as he makes a public declaration, it would be desirable that he should complete it by giving sufficient information with regard to the Secret Order of which he claims to be a hierophant, and to which the experience referred to presumably pertains, to enable us to form some estimate with regard thereto.

Be that as it may, however, it does not affect my argument in a former issue of 'LIGHT,' which I commenced by saying that the presentation I made did not question the facts of the experience of sensitives (adepts and hierophants included) but gave a different interpretation thereof. I presented an *aperçu* of the process by which conscious-life is mediated from central to circumferential states, both with regard to our macrocosmic universe and consequently also with regard to its included microcosmic selves, as the process is necessarily one and the same in the whole and in its parts. I thereby illustrated the metaphysical dictum that determination is from the transcendent to the subordinate and partial. I showed that thinking is entailed by the reception and reaction of units of conscious-life, which have been differentiated or distinguished from the universal conscious-life by conscious-selves dwelling in the central macrocosmic state (and, consequently, evolved to correlated mode), and from them mediated through selves in intermediary states (as relays) through the correlated macrocosmic states, till radiated to and reflected through ourselves ; thus giving some conception of what is implied in the metaphysical statement that thinking is absolute thought in process, or the universal in process ; also of the implication conveyed in the statement that there can be no law in the subordinate and partial which is not first in the transcendent or supreme ; which has not, indeed, that universal process in it.

In other words, not only are we created by the Elohim, not only are we reflections of the image of gods, but equally (and consequently) is our thought-process the reflection of their thought-process, as long as we are in subordinate, determined states or planes ; till, in fact, we ourselves evolve into the god state. Only then shall we become determiners ; and yet even then shall we also be determined. (I have illustrated the analogies between conception in the thought-process and conception in human-gestation process.)

That being so, it follows that the initiation of Modern Spiritualism necessarily pertains to conscious-selves dwelling in the central, or God state, pertaining to our macrocosmic universe. The thought-units, determined by their thinking, are mediated outwards, carrying quality which entails equivalent expression when received, reacted and reflected by us, in mode correlated to this plane of expression. No doubt some adepts may have been recipients of such thought-mediation, and given expression thereto, and I showed how our normal consciousness believed sometimes that it was originating, when it was only expressing, what was involved ; and that because this peripheral subordinate mode of perception cannot ingress into its own transcendent degrees and all that it is receiving therefrom, and explicating what is already implicit. So it believes that it is

originating, *i.e.*, creating thought ; that is, the unit, the part, believes that it is creating the universal. But the difference between the position as represented in my article and that of S. U. Zanne and Mr. Sinnett, is that they claim to *originate* thought (as does also Mrs. Besant), while I illustrate the fact that they are determined by the reception of the thought-process, of thought-units, which they but react ; thought-units which are the vehicle of quality or determination. No self, whether in human, spiritual, or angelic states, can originate or create thought. Thought is the Universal, and thinking is the process entailed by the mediation of the absolute or universal into relativity or process through its selves. Inasmuch as we are recipients of that mediation we are determined thereby. The determination with regard to this macrocosmic universe is initiated by the selves dwelling in its central, or God state ; from whom the thought-bearing life-units constituting the thought-process of this macrocosm are radiated out and mediated through all the selves in its relatively subordinate states, entailing reaction or reflection in subordinate modes correlative to such states.

I illustrated this with regard to hypnotism, showing the analogy that exists between such states and those of mediumship, and I suggested that our experiments in hypnotism were the expression entailed by the mediation through the human operators, of the thought-units, or thought-process, or thought-reflection, radiated from operators in transcendent states, and who were the initiators of the phenomena we call Spiritualistic. In other words, I suggest that it is the same thought-units which have entailed Spiritualistic phenomena by the determination of transcendent operators, which when mediated through human operators in the course of their ultimation or procession outwards, re-entail in their reflection through human operators, the reaction of similar phenomena in subordinate mode on our plane, which we call hypnotism. Hypnotism is in fact but a subordinate mode and expression of Spiritualism. Consequently, I suggested that it may be by the study (by intra-normal perception) of hypnotic phenomena that we may possibly come to interpret and understand Spiritualism, or the equivalent phenomena in transcendent mode.

I regret that I must confine my remarks to the main question involved in S. U. Zanne's letter, in order not to trespass too much on your space. It is because he has not realised the central principle in my presentation, that he does not see its application in detail, and falls into the same illogical errors as those which he defends in Mr. Sinnett. He appears to labour under the fallacious conception that relative being ceases to be the Universal itself and becomes something else, or, in other words, that thinking is not thought. This is the fallacy of nearly all occultists, who do not realise that they thereby postulate separateness of individual being. Self is a necessary element in self-consciousness, yet it is but the universal in process of self-knowing. This difference is that which appears as between Eastern schools and Western. Eastern thought presents the Absolute as attributeless ; Western thought presents the Universal as including all attributes, *i.e.*, as self and not self ; as including relation and distinction ; as being not only absolute but also process. The Eastern position, as thus defined, is static, and can account for neither man nor the Universe. The Western presents the Universal as mediating itself in an eternal process of becoming, in which, while the end of the process is necessarily present in the beginning or idea thereof (*i.e.*, all ideas are present in the Universal), yet such ideas become realised in actuality, giving eternal change in permanency by which experience becomes integrated into individuality. Occultism in its various forms originated in the East, hence the logical inconsistencies which permeate the teachings of its various schools.

We, as selves, have no validity *per se*. The reality of our being is the Universal, from which we are inseparable and which ever communicates itself through us, in process. Consequently, let me reply to S. U. Zanne, I do not claim to originate or to be the author of the thought which is mediated and thus entails expression, through me. This is one reason why I keep my personality in the background, as it cannot lay claim to that which it does not originate ; for which it is only a vehicle.

Good words will do more than hard speeches ; as the sunbeams, without any noise, made the traveller cast off his cloak, which all the blustering of the wind could not do, but made him bind it tighter.

HYPNOTIC CONTROL.

In our Russian contemporary 'The Rebus' a lady has been recounting her experiences with one of her domestics, a young chambermaid, who suffered from some nervous affection, for which the lady treated her hypnotically. Among much that is of the usual character, the following circumstance may be of interest to those who imagine that the will of the operator wholly dominates that of the subject. The girl was put to sleep in the customary fashion, and told that she was not to get up until eight o'clock, and that she was not to do up the apartment in her charge. These orders were given in the usual authoritative manner. Notwithstanding this, the maid continued to rise early, and go about her work in the hypnotic sleep, returning to bed when finished, and awaking naturally at the appointed time. Somewhat puzzled, her mistress ordered her more emphatically to remain in bed, and sleep until eight. In the hypnotic state, the girl then flatly told her mistress, 'I shall sleep until eleven.' 'You only need to sleep until eight.' 'I shall sleep until eleven.' Curious to know the result, the lady waited until eleven, and then proceeded to awake the girl:—

'It is time to get up,' I said, when my watch indicated eleven o'clock.

'I shall sleep five minutes yet,' replied Varia, firmly.

'But it is exactly eleven o'clock,' I told her.

'According to your watch, but, according to the sun, it is five minutes from eleven.'

'But where do you see the sun? Your window looks north.'

'I see the sun. The walls do not prevent me.'

I sat down, keeping my eyes on my watch. In five minutes Varia said: 'Awake me. Breathe on my brow, on my eyes.' She then woke, instantaneously recovering her timid and piteous expression of face.

This experience showed the lady that her subject, while in the hypnotic sleep, became clairvoyant, and, having received some disquieting news regarding the health of a relative, the following effort was made to utilise the gift:—

'Could you tell me how N. is?'

'Leave me for an hour and I shall try to go and find him, and I shall see.— I shall go to his house.'

I returned in an hour and made some passes, as I observed that the sounder she slept the better she spoke.

'Do not be uneasy, the lungs are only partially affected. There is no abscess. He will get better.' (In the sequel both diagnosis and prophecy proved to be correct, in spite of the verdict of the doctors). Having finished her task, she said: 'I am tired; I must sleep now.' This phrase, 'I must sleep now,' my servant repeated each time she accomplished what seemed a more or less difficult task.

Varia's ideas while asleep were changed entirely from those she entertained in her ordinary condition, and she spoke in quite a superior and critical fashion. In her normal state she was somewhat narrow in her sympathies—a result, perhaps, of her peculiar training.

ANOTHER INFANT PRODIGY.

Our Spanish contemporary 'Constancia,' quoting from 'La Tribuna,' of Rome, reports another apparently authentic instance of early development. A telegram from Vienna to the 'Tribuna' states that the newspaper editors of the Austrian capital have been visited by a real prodigy named Othon Poller, born in Bruswik (Brunswick?). He is the son of a merchant, and for a year and a-half he has been reading accurately the Austrian and French journals, and possesses in addition a good knowledge of geography. In a short time he will be exhibited in public (!), and in various medical circles. The boy is very lively and strong, and promptly answers any questions which are put to him. He is at present about three and a-half years old.

A SUPERNATURAL VOICE.—While staying for a few days in Edinburgh, writes 'Ynyr' in the 'Realm,' I paid a visit to Mrs. Blackie, widow of the late Professor, and met his nephew, who told me a curious story. One day Dr. — was standing under the wall of the Edinburgh Infirmary. Suddenly he distinctly heard a strange voice calling him by name. 'I am coming,' he said, and hurried off in the direction from which the sound had come. He had gone but a few steps when the wall under which he had been standing fell with a crash. He would have lost his life if he had remained there. There was no person within sight or call.

SPIRIT INTERCOURSE.

She stood upon the threshold of the place
Where saints and Heaven-bound spirits rest and wait.
The golden portals opened wide, for she
Was counted blest; and yet she waited there,
Silent, perplexed, disturbed; her spirit felt
Nor happiness, nor peace; so lately freed
From those strong chains that linked it fast to earth
It took slow flight in an unconscious sleep,
Was guided by some unseen hand to where
A veil is now withdrawn before her eyes.
She stands with dazzled vision, silent still,
Knowing her soul at last has passed beyond
The gates that separate it from a love
That we are told is mortal, and must die;
And so, her spirit knows no happiness.
Her love is stronger than the hand of death,
Than that relentless power which strove, in vain,
To sever her fair faithful soul from earth
That holds for her a pure immortal love,
A love that lives still though the body dies.
And so her spirit knows nor peace, nor rest.
While standing on the threshold of that sphere
Where all within those golden gates is bliss,
She sees, as through a cloud far, far away,
A new-made grave, and on the tablet reads
Her name, and over it her love weeps there.
And then she murmurs that she is not nigh
To comfort him! That great, unselfish love
Rebels against the power that wills it so.

'I would my spirit lingered yet on earth,
That he, my love, might feel my presence still,
A love begun on earth, that lived through life,
And reigns triumphant still, through death can know
No limits, and will be for evermore
Through all eternity. Does Heaven deem
The love it has itself bestowed on us—
The best of all its gifts—so poor a thing
That it must needs be lost when life is o'er?
Our work were surely incomplete, our lives
Were lived in vain, did love endure not still
To intercede for and watch over those
Whom we must leave awhile on earth to weep.
'Tis not enough my soul has reached its haven;
Can that console me for the prize I've lost?
Can I forget what has been? Could I rest
Content here in this spirit-land, the while
I know that all which hallowed life below
Is past and finished, that no more exists
Sweet intercourse of kindred souls? Oh! has
The God of grace and mercy thus decreed?
Then, if the love of angels fills alone
The present, and acknowledges no past,
Why have we lived or loved on earth at all?
As 'tis thy will, wise Heaven, to part by death,
And since thou'rt mindful of the love we bear
One to another, grant I still may be
Present in spirit to my dearest one,
For memory still binds us soul to soul.'

And so that faithful spirit knew no rest
Until the angels and the heavenly host
In mercy and compassion heard her prayer.
Then her unselfish spirit took swift flight
To earth again, to do its work of love—
Her joy is now complete in Paradise.

M. A.

NOTICE TO SECRETARIES OF LOCAL SOCIETIES.—No reports from the secretaries of local societies can be inserted in our next issue, as we shall go to press so early that their publication will be impossible.

EUSAPIA PALADINO.—Our Dutch contemporary, the 'Spiritualistisch Weekblad,' in the course of some sensible comments on the conduct of the Cambridge séances, makes the following remark: 'We hear a great deal in these days about telepathy, thought-transference, &c., on which the learned people of the Psychological Research Society set so much store. We are surprised they did not think of these when they had such gentlemen as Mr. Maskelyne in their midst.'

OFFICE OF 'LIGHT,' 2, DUKE STREET, ADELPHI,
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EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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A CHRISTMAS STUDY.

In our recent study of Incarnations we succeeded in doing at least one thing: we demonstrated that the question is a much more complex one than most of our preachers this month will seem to be aware of. They will naturally, of course, talk of 'The Incarnation,' but the world has always been talking of Incarnations, and was perfectly familiar with the idea hundreds and thousands of years before the first Christmas day.

It must be admitted that the word is not a happy one, though its meaning is almost grossly obvious. It simply means *infleshing*, and conveys the notion of a spiritual embodiment or possession. In the crudest sense, it means, what we suppose the thorough-going re-incarnationist means—the entry of a spirit into a fleshly house. In a more truly spiritual sense, it may mean something akin to inspiration in varying degrees, and mounting to an intensity which could enable one to truly say: 'The words that I speak unto you I speak not of myself, but the Father who dwelleth in me, He doeth the works.' The enlightened Spiritualist quite understands this. We only wish the able gentlemen who take turns at Westminster Abbey and St. Paul's understood it as well.

The notion of Incarnation is very natural to man as we know him,—crude, undeveloped, and grossly limited by the physical senses. It is not possible for Humanity, even at its present stage of development, to rest content either with 'God is a spirit' or 'Man is a spirit.' Hence, the devising of Incarnations, in order to compass a tangible God; and the clinging to the body and a day of resurrection, in order to keep hold of a tangible man. In time, as the spirit rises superior to the flesh, poor Humanity, tired with carrying its burdens of flesh in order to enable it to keep hold of anything that can be called *Spirit*, will lay its burden down, and hold happy communion with the Unseen, and feel it perfectly natural to do so. But the time is not yet. We are too far behind,—sensuous, earth-bound, and undeveloped. 'Nature abhors a vacuum,' said the old scientists: and we may as truly say, 'Human nature abhors the spiritual and the abstract.' But we are marching on.

Now there are three stages in the general conception of Incarnation. The first and rudimentary stage is what, in general, we know as *Idolatry*. It is a wrong notion that all idols are regarded as gods. It would be much truer to say that all idols are images or symbols of gods: the many feet or hands, and the eyes before and behind, only represent omnipresence and power; and ugliness may only picture the terribleness of the gods to their foes.

A very definite step onwards towards what we call Incarnation is that which we associate with the word

Fetish. The Fetish is not an image or symbol only; it is a magical object: it has, inherent in it, some occult power; it is god-possessed. Here we have a sort of rudimentary Incarnation. The object may be only a stone, or a chunk of wood, or a feather, or a bit of coloured paper; but the god has infused into it something of himself; and so it becomes a charm, an object of dread or hope.

The final stage is the actual humanising of Deity, in ways not always explained but always involving the indwelling of God in the human form: and of these, as we have shown, the world has known and labeled thousands; the culmination arriving in the person of Jesus of Nazareth, of whom it was said, 'God was in Christ, reconciling the world unto Himself.' And here we cannot lose sight of the vital fact that the mightiest Church in Christendom repeats and perpetuates the phenomenon of Incarnation in the Mass wherein or whereby bread and wine are transubstantiated into the body and blood of God. And that is the phenomenon which wins. Of course! Poor human nature longs to have something it can see, or touch, or taste, or smell;—beads, incense, a casket containing the product of the daily miracle of Transubstantiation.

The glorious old Greeks were far wiser and more spiritual. They meant by 'The Logos,' not a God tabernacled in a man but that subtle, forceful, musical, transforming power which moulded and sang through 'dead matter' until it glowed and moved and unfolded, and became a Cosmos of rhythmic order and ever-changing beauty. They saw in Nature two things;—Stuff that could do nothing, and the divine element that thrilled through it and could do everything: and that last was 'The Logos,' 'The Word.' And the Incarnation known to these inspired pagan poets was the ceaseless inflowing of the divine into the human, and the ceaseless transformation of the human by the divine.

This gives the Spiritualist his cue, as the reconciler of the Greek and the Hebrew, as the explainer of the East to the West, as the uniter of the glorious old pagan poets and the modern unimaginative Christian theologians. The vital thing is to see in Incarnation a profound natural law, and to make that universal which the theologians have made personal and special. The business of the Spiritualist is not so much to refute error as to explain object-lessons, open doors, and turn particulars into universals:—as one of our brightest teachers in America (W. C. Gannett) has lately said: 'God incarnate in man, in humanity! Break the thought into syllables; this very body of ours, its blood and its bone and its mystic nerve, the holy microcosm to His macrocosm; our mind thinking out His thoughts in-breathed, inspired in us,—He the Raphael behind Raphael, the Newton behind Newton, the Edison behind Edison; His justice, His right organising itself in the instincts of conscience, the whispers and thunders of "ought"; He becoming incarnate in Garrison, incarnate in Frances Willard and their armies of followers, incarnate in myriads of saints, hung upon many a cross; His heart of love beating in mothers and fathers and children. "In thy face have I seen the Eternal," said dying Bunsen looking up in the face of his wife bending over him. He spoke for millions.'

TRANSITION.

We are sorry to hear that Mr. F. Duggan, of Old Kent-road, whose clairvoyant and magnetic powers have been of service to so many of our friends, has lately lost his wife. Mrs. Duggan, after many months of suffering, passed to the higher life on the 13th inst.

THE CHRISTMAS HOLIDAYS.—The offices of 'LIGHT' and the London Spiritualist Alliance will be closed on the Wednesday, Thursday, and Friday of next week, but all letters will have attention.

'THE PROPER LIMITS OF OCCULT INVESTIGATION.'

BY MR. RICHARD HARTE.

Address delivered before the members and friends of the London Spiritualist Alliance on the evening of Friday, November 29th, 1895.

(Continued from page 604.)

Now, a great part of all theologies and demonologies is evidently a web spun by the fancy ecclesiastical; but if theology can be credited at all, it furnishes some data with which to begin our investigations of these super-human beings. The fact that the priests of every religion are in the habit of cursing in the name of their gods quite as freely as they bless in it, is very significant; and so also is the fact that a man may be beloved by the theological god, and yet be devoid of every moral quality. This shows that although, in theory, theology divides the invisible beings into celestial and infernal, attributing to the former every quality we call good, and to the latter every quality we call bad, still, in practice, the gods of the priests possess at the same time the qualities characteristic of both benevolent and malevolent powers—the inference being that the entities who play the parts of gods for the priests are, like ourselves, a mixture of good and bad qualities. It also shows that in Theology the line that marks off merit from demerit is not the natural line of cleavage between good and bad, as understood by every system of morality, but a line which separates the actions that are supposed to be pleasing to an irresponsible autocrat, from those which displease him. Very significant, too, is the fact that according to the priests, it is the gods, and not the devils, who send plagues, pestilences, famines, earthquakes, and all other calamities that afflict mankind. Indeed, when one finds how little real harm the devil is credited with in Theology, the bad reputation he suffers from would be unaccountable, were he not supposed to be reserving himself for the serious duties he will have to perform by and by, in another and a hotter place, when he acts as the presiding genius of God's great torture chamber.

We are now, I think, in a position to answer our question: Is the prohibition of occult investigation by religion lawful, and therefore binding? And that answer must be, No. The religious prohibition of occult investigation is not authoritative or binding, because the ecclesiastics who utter that prohibition, to put the matter mildly, do not know what they are talking about. Their science is a confusion of exploded theories of the Cosmos, childish and contradictory stories about fabulous places and persons, sickly and conscience-stricken fears of the unknown, and officious interference with other people, dictated by obvious self-interest. So patent has all this become that nowadays it is only with the most ignorant and servile that the priests still assume their former tone of command; with other people they attempt to give reasons; and the reasons they give for forbidding occult studies are the harm accruing from them to ourselves, and the mischief they cause to our neighbours. These are precisely the points we have still to consider; and we can, I think, do so without the questionable aid of the professional theologian.

First, with regard to the danger to oneself. On the surface of things there is the very real danger of losing the good opinion of our neighbours, and thus injuring our worldly prospects. Properly speaking, this is not a reason for avoiding occult studies, but a reason for keeping them secret; and it is a reason for secrecy which will remain valid as long as the general run of men and women are as ignorant and as prejudiced as they are at present. You cannot reason with anyone who argues at one and the same time that Occultism is very silly and very wicked; that, in fact, it is at once both real and unreal; and you will find that these two incongruous objections to Occultism are incoherently combined in various proportions in the minds of those who oppose it.

A less superficial danger is that a person might be carried away by the absorbing interest of occult investigations—a danger which may manifest itself in every degree, from a partial neglect of one's business, or of one's domestic duties, up to absolute craziness. In this case I think that the fault lies in the man and not in the subject. Weak-minded, 'half-baked' people cannot control themselves when they take up anything

that greatly interests them; such people neglect their duties for gambling, for music, for games and sports of all kinds; they 'go to pieces' over politics or over Socialism; they may become actually insane about the squaring of the circle, or about perpetual motion, to say nothing of the prophecies of Daniel and the Book of Revelation. If occult studies are dangerous in this regard, it is only because they are interesting; and to warn us against them on that score is only another way of inviting us to enter upon them. This much validity, however, we must allow to the warning, that undoubtedly occult studies should be avoided by the hysterical, and by anyone who feels himself mentally flabby, or thinks that he is likely to become a victim to a fixed idea.

Going still deeper, we come upon the really formidable objection that in occult investigation we not only meddle with unknown forces, which may possibly be of a terribly dangerous nature, but, also, we may be calling upon ourselves the attention of superhuman beings, of whose disposition towards us we know nothing for certain. This I take to be a real danger, which only stupidity or levity will ignore or deny. This danger is at the bottom of the warnings given us by theologians; but those warnings come to us mixed up with so much that is palpably imaginary—with so much that is unproved, and so much that is disproved—that it is impossible to accept them as worthy of attention in the form in which they are dealt out to us by the Churches.

If we turn to the East, we find that this danger of occult studies is fully recognised, but in a more rational manner; no one, we are told, should venture upon these occult studies except under competent guidance. We quickly perceive, however, that we now have to do with a mode of thought in occult matters which is entirely different from that of the West. In the first place, we find that Deity is universally recognised as being something altogether different from, and infinitely greater than, the gods of the priests; and we find that this Deity, the life of Nature, the fountain of goodness, which we have fondly imagined to be the latest word of our Western religious thought, and the supreme effort of our developed moral sentiments, has been known from time immemorial in the religio-philosophy of the East. The next thing we find is that the gods of the Eastern religion, though greatly resembling our own theological gods in function, are included in the number of 'creatures'; that, in fact, from the highest god down to the lowest demon, all living things, visible and invisible, are included in one vast hierarchical brotherhood, in which man holds about a middle place at present. Then we discover that man is recognised in Eastern religion as being, primarily, an incarnated spirit; and that, as such, he properly belongs, while yet on earth, to the world of spirits; and has the right and power to commune with that world, and even to enter it temporarily while yet alive, if he will make himself worthy of those high privileges.

But perhaps the greatest surprise in store for the student of Eastern religions is to find that the 'blind forces of Nature,' as our materialistic science calls them, are regarded as the characteristic properties of various intelligent entities. To an Eastern, the idea of force, except as the manifestation of an intelligent will, is as inconceivable as it was to Schopenhauer, since force, in that case, would imply an action without an actor—effect without cause. Not that the Eastern refers the forces of Nature in a vague way to the Absolute Will, as the pious Christian, in his mental indolence, refers everything to 'the will of God,' for the Eastern supposes the Absolute Will only emanates the lesser wills, that is to say, he thinks that it wills that the subordinate wills shall function, and he refers the forces of Nature to those subordinate wills themselves. But, of course, the Eastern does not think that those subordinate, but super-human, wills are similar to the human will, or that the entities whose wills they are, are actuated by motives such as move ourselves. Still, in the purposeful will and action of intelligent entities, each performing his own particular duty, the Eastern occultist finds his explanation of the forces of Nature; forces which are in themselves ultimate facts for the materialist, facts, therefore, for which he can advance no explanation, and to which he attaches no meaning. This way of regarding the forces of Nature is, undoubtedly, a kind of 'Animism'; but it is the Animism of modern science, which says, 'All Nature lives, each thing having its own particular life,' not the Animism of the savage, who puts a soul into the watch to make it go; nor the Animism of the theologian who puts a spring into the world for God to wind it up.

The forces which produce the great natural processes are called 'blind' and unintelligent by the materialist, who, nevertheless, is obliged to confess that, somehow or other, the result of those processes shows intelligence in the most astounding and puzzling degree. In the East, on the contrary, each natural process is regarded as 'the conscious, intelligent work of 'Nature spirits,' whose synthesis, in each particular case, is a celestial being or 'god.' It is the very nature of each particular god to act in the way which we in the West understand to be the manifestation of some particular 'blind' natural force—a force which we consider blind, apparently because we have no experience of the will that moves it being exerted in any other way or direction; for, to us, change of purpose seems to be the only valid evidence of the existence of mind. These great entities should not be confounded with the hierarchy of superhuman beings of which I have spoken, who seem to bear a relation to the latter somewhat similar to that which a crystal bears to its mother liquor.

Two conceptions, of great importance in Occultism, and both of which are foreign to our Western way of regarding things, arise from this fundamental doctrine of Eastern Occultism: the first is that the action of superhuman beings is constantly exercised in everything around us, and in ourselves; and that, if by 'miracle' we mean the direct action in this material, 'law-governed' world, of a superhuman intelligence and will, then we must regard the regular and ordinary course of Nature as one great and never-ceasing miracle, compared with which any temporary suspension of natural order is an extremely trifling occurrence. The other conception is that a miracle, in the ordinary sense of the term, that is to say, the temporary suspension of a 'law of nature' by the will of a superhuman being, is no more extraordinary or unnatural, if there be adequate cause for it, than that an intelligent man should momentarily pause in the ordinary routine of his work, if anything occurs to give him a sufficient reason for so doing—since in both cases the same will produces the regular routine action and suspends it. When we have gradually perceived all these characteristics of the Eastern way of regarding Nature, the suspicion dawns upon us that in the East Occultism and Religion are one; and that the worthy student of the occult is really a neophyte in the Temple of the Lord; and such, indeed, seems to be the Eastern conception.

Now it must be remembered that all the leading religious conceptions have been traced originally to the East; and, according to Eastern ideas, whatever dangers there may lie in the path of the occultist, those dangers do not come from the exercise of an omnipotent will, which is the embodiment of arbitrary fancifulness, and which occupies itself directly with man, as with a kind of plaything. According to those ideas, everything which a superhuman being does is the result of law—of a law either of its own nature, or of its environment—and is therefore potentially calculable. Even when the threatened danger comes from a being who is inimical to man, all the characteristic emotions and particular powers of that being may be in a measure known to the occultist, and guarded against. According to Eastern religion the denizens of the invisible world even to the highest, may be influenced by appropriate occult means, and induced to act, in some degree, according to our wishes. The sum of those occult means is Magic—the 'Sacred and Secret Science'; and the little bit of that science which is within the reach of embodied man we call 'Occultism'—a strange mixture of deep metaphysics, mystic powers, lofty aspirations, moving ceremonies, and potent spells.

The forces with which the real occultist deals may, no doubt, by accident, do him harm, just as the explosives which men do not hesitate to handle may injure them if they are incautious; and so, too, may the fire, the steam, or the electricity, which are the physical bases of our present civilisation. The superhuman entities, with whom the occultist has to do, may also do him harm, but so will the first stranger he meets in the street if he insults him or injures him. One consideration may, however, reassure us; experience shows that, although intercourse with spirits is open to all, not one occult investigator in ten thousand ever reaches the region where dangers lie. For those who succeed in doing so, Occultism is an extension of their lives to other planes, giving them new and marvellous experiences, but, it is said, requiring on their part the help and guidance of a teacher and guide, and the assiduous employment of just the same self-preserving qualities that minister to their safety here.

So, I think, all things considered, we may say that the danger to ourselves is not a sufficient reason for prohibiting occult investigation. Such, too, is the verdict of the East, where every man practises some form of Occultism, even if his religio-magic rites and ceremonies have generally no more effect than our own somewhat flatter and more perfunctory litanies and prayers.

We now come to our third and last question: Does occult investigation harm others? The purposeful injury to our neighbours by occult means cannot be said to come under this head. If people can really harm others in that way, of course it is very wicked to do so; but the cowardly malice that would prompt to such an act is the characteristic of the man, not of the means; and occult investigation, or occult knowledge, can no more be blamed for that crime than any other instrument can be blamed which may be used by a wicked man for a bad purpose. This is, therefore, at most an argument for keeping occult knowledge from bad men. A more probable evil is the yielding to the temptation to make a neighbour the subject of an occult experiment; but this would, in any case, be a comparatively rare and trivial matter, and it is evident that this objection cannot seriously be put forward by those who do not believe in the reality of Occultism; and those who do believe that injury can be done to others by occult means, always take up a much stronger position. These are the religious people, who believe and tremble; and who think that one person's occult studies may tempt another person into the same line of research, and thus endanger or destroy his soul. What I have already said answers this objection to a great extent. In religious eyes the criminality of Occultism arises from its supposed identity with the worship of a fallen rival of the reigning god, who has become a devil; of the truth of which rather unlikely story there is not the slightest proof. Neither is there the slightest proof that *bonâ-fide* occult research ever did any other kind of injury to a neighbour. If it be permitted to assert the positive, it is equally permissible to assert the negative; and against the assertion that occult studies can do harm to others, I put the counter-assertion that they cannot; which, in the absence of evidence that the positive assertion is true, is all that anyone who upholds the negative proposition can do.

If, then, as I have attempted to show, occult investigation is free from limitation by authoritative pronouncement, and free from limitation by reason of harm to ourselves, or to others, what, in a few words, does our reason tell us are the 'proper limits of investigation'?

Any observation, experience, or experiment, from which we do not clearly foresee actual injury to ourselves or others, appears to be not only permissible but laudable. It even seems to me that the importance of the subject warrants some sacrifice; both in the old religious form of sacrifice, which consists in sacrificing others for ourselves, and in the modern altruistic form of sacrifice, which consists in sacrificing ourselves for others. If self-sacrifice be a virtue, then even to incur the danger of perdition in the quest of knowledge which we believe to be of value to mankind, is the highest and noblest form of self-sacrifice imaginable. To face an eternity of torture for the sake of others, is a self-devotion compared with which the giving up of one's life in order to sit for ever after on the right hand of God, is no self-sacrifice at all, but merely a very advantageous bargain. The enormous importance of occult investigation consists in this, that it is the only means by which we can hope to obtain the data necessary for the formation of reasonable opinions about the invisible world, concerning which we now find ourselves completely in the dark, owing to the collapse of the old religious theories of the Cosmos—although few of us, as yet, realise our present theological bankruptcy.

All thinking people are now looking for some warrant for a belief in continued existence after death, to supply the place of that assurance which they formerly accepted from the priests; for they perceive that it is not only philosophically irrational, but socially dangerous, to suppose that in a universe where all things dovetail into each other, our actions in this world have no future consequences to ourselves. To believe that such is the case seems to me an unnatural mental state for a reasoning being like man, who ought to remember that *the fact of his not being able to imagine how something will take place, is no guarantee whatever that it will not occur.* I am convinced, indeed, that this disbelief in our continued existence after death is the cause of most of our present social iniquities—not because it deprives the world of the fear of future punishment, which is chiefly a

priestly device or invention, but because it prevents mankind from mentally realising the scope and meaning of human existence, and the value not only of human, but of Cosmic solidarity. This age, indeed, seems to be just as anxious as any age ever was to have assurance that man will live again; and to be just as ready to believe in superhuman beings, if it possibly can manage to do so; but our ideas of proof, and our standards of probability have changed.

We now believe that cause and effect run throughout all planes of manifested being; that miracle itself must, somehow, be a natural phenomenon; and that there is no conceivable place or state in which things happen otherwise than by natural law, all things acting according to their own natures. Therefore, the old beliefs must, I think, soon slough away; and what is known as the scientific method will surely be the only one by which beliefs of any kind will in future be formed; and that means that if we wish to exchange credulity for suspended judgment or suspended judgment for knowledge, we must, in the supra-physical field as in the physical, first accumulate facts that we can rely upon, and then draw inferences from those facts that will bear the test of rigorous logical scrutiny, and if possible, the further test of practical verification. To do this is the obvious function of occult investigation, and to limit it arbitrarily seems to me like placing what little minds might call 'proper limits' to any other branch of the study of Nature—a thing indeed which only those would wish to do who have an error to maintain which is profitable to themselves. The Psychical Researcher and serious student of the occult are both, in their degree, laying the foundation of the religion of the future, and they should respect themselves and their work, and should also be respected; for great results will follow from their labours, whether they intend it or not. I do not mean that they should try to feel very 'good' and 'pious,' for it seems to me that some of our most interesting knowledge will come from a direction quite different from that of the Sunday-school. The proper frame of mind for the successful student of the occult is said to be: Unquenchable desire for knowledge, profound compassion, supreme self-control, irresistible courage, burning sympathy with the whole of Nature, and, above all, complete tolerance or dispassion; for there is nothing in the whole universe that we can by any effort of thought conceive to be other than an embodiment, in some measure and degree, of the Divine Life and Intelligence which men call DEITY.

THE POPE AND RELIGIOUS PARLIAMENTS.

Our Italian contemporary 'Il Vessillo Spiritista' calls attention to the supposed attitude of the Pope towards the projected Parisian Parliament of Religions to be held in 1900. Its remarks are based on the following paragraphs from the 'Figaro,' of November 11th, last:—

When, many months ago, there was question of organising for the Exhibition year 1900 a Parliament of Religions, we at once stated that Cardinal Ricard would in no way favour the project, and that the Pope, on his part, would not support it. Our forecast has become a certainty. The Sovereign Pontiff, writing to Monsignor Satolli, apostolic delegate to the United States expresses himself thus:—

However much these Congresses have hitherto been tolerated by a judicious silence, it nevertheless seems desirable that Catholics should hold their meetings separately, in case the Congresses should not turn out to their own advantage. Their meetings being called for the purpose of seeing the numbers collected, those who are not Catholic would also derive equal benefit from them.

It is clear, therefore, adds the 'Figaro,' that if Leo XIII. did not approve of the United States Congress of Religions, neither would he approve of one in France, where he would encounter great difficulty, and could arouse greater obedience.

The editor of 'Il Vessillo Spiritista' adds that the question is not yet settled, and that the clergy are somewhat divided on the subject, but that if he is to judge from what some of the journals say, the American Cardinal Gibbons has intimated to the Abbé Charbonel, the author of the project, that the Pope is well disposed to it.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

'Shadow' Photographs.

SIR,—Will you kindly find space in your valuable paper to inform your readers that I, Mr. 'Z.,' do not intend to take any more shadow photographs for believers or unbelievers?

December 13th, 1895.

'Z.'

A Recognised 'Shadow' Photograph.

SIR,—I fully recognise the photograph of my husband taken by Mr. Z. last summer. It has also been recognised by two others, a friend who knew him in earth life, and a medium who has seen him clairvoyantly. Being perfect strangers to each other, it was impossible for the photographer to know whom I desired to appear with me.

I have absolute faith in the genuineness of Mr. Z., and I am confident it is the spirit photograph of my husband. I have lent it to Mr. Horatio Hunt, who will be pleased to show it. If you have space to insert this in your interesting journal, you are at liberty to do so.

11, Tenison-street, York-road, (Mrs.) EMILY THOMAS.
Waterloo, S.E.

The Theosophical Society.

SIR,—Colonel Olcott told me not long ago that he always reads 'LIGHT' with interest; and so he probably will reply to Mr. S. Kenyon's letter, if he does not consider it too great an impertinence to call upon him in that way, point blank, to say whether he is or is not a contemptible fraud; but he is in India at present, and, in the meantime, will you permit me, as one who knows him well, to say that any such deception as that attributed to him by 'Quæstor Vitæ's' New York authority is perfectly inconceivable by anyone who knows the man himself, or who is aware of the extremely serious frame of mind he was in—almost a state of religious exaltation—at the time of the alleged occurrence? It is more usual to regard Colonel Olcott as a credulous dupe in those days, and far more credible; and, although he certainly may have been neither, he cannot have been both. I think that neither 'Quæstor Vitæ' nor Mr. S. Kenyon would suspect him of any such miserable trickery, had they read his lately published 'Old Diary Leaves.'

I may say, however, that Colonel Olcott very seldom takes the least notice of such questions as that of Mr. S. Kenyon; for a person who would believe him capable of such fraud would believe him capable of denying it; therefore a denial on his part would be of no value in that person's eyes, but would only lead to some further indignity. For my part, I think that to throw mud at anyone is bad enough, but then to call upon him publicly to wipe it off is adding insult to injury.

RICHARD HARTE.

'Modern and Biblical Materialisation.'

SIR,—In answer to 'Rejected' in your issue of December 7th, let me say that I am afraid he is somewhat misguided.

Every Spiritualist acknowledges 'that enjoyable immortality must depend on the ruling powers.' 'Rejected,' however, does not seem to understand that it is only by culture of our spiritual nature and by patience, that we are able to become in accord with the higher spirits. Those of us who worship mammon, or are covetous, or unforgiving, are only while in that condition in true accord with imperfect spiritual beings, i.e., those who have not yet been found worthy of greater power. But if we are able to obtain a high degree of forbearance, sympathy, kindness, and generosity by good living, the spirits in the higher planes rule our actions and become our guides by day and night. Then we receive our messages as the time goes by from the great good spirit himself, and on leaving this earth attain higher honour, position, and power forthwith.

The fact is, we are so often blind to our own faults, and we thus, by want of faith, preserve a condition totally inimical to the presence of the best spirit guides. 'Except ye become as little children ye cannot enter the kingdom of Heaven.' Above all things, Christ, the greatest and most divine of all mediums, condemned the hypocrites, the self-deceived, and the self-opinionated—the egoistical, in fact, while he commended the meek and the charitable—the altruistic.

A. G., M.A., M.D.

Messages Mixed and Unreliable.

SIR,—I write from Natal, South Africa, to say, amongst other things, how grateful I am to you for the educational influence, so rich and so mature, which I derive from your very valuable articles in 'LIGHT.' Every mail is now of the greatest interest to me, because it brings my copy of 'LIGHT,' and I feel that it would be a great trial to go without it.

Another object which I have in writing is to ask you to convey to Mr. J. J. Morse my grateful thanks for the very valuable communication from 'Tien Sien Tie' which appeared in your issue for October 5th, in reply to my question, arising out of the fact that messages, received through the phenomenon of automatic writing, were of such a mixed and generally unreliable kind that doubts had arisen in my mind both as to the adequacy of my mediumistic power and the *bona fides* of the communicating intelligences. Never for a single instant could I doubt the genuineness of the phenomenon itself; it was so strikingly in contrast with what I could have done, or even attempted to do, consciously, and from deliberate intention. No doubt there is a temptation to lay the flattering unction to one's soul that we are mediumistic, but how many would fain do this who fail hopelessly and entirely to 'produce' the phenomenon. In my own case, however, I have Miss MacCreadie's voucher for it that I am mediumistic, although she did not at the time of writing to me specify in what direction my mediumship lay.

My object in submitting my question to 'Tien Sien Tie' was, if possible, to get upon *terra firma*. I now know that there is no such easy solution to the difficult problem. The obscuring influences may have come from myself. Presumably, the effect of reading literature on the subject of undeveloped spirits, of spirits bent on mischief and sport, and of lying spirits, would necessarily leave its own strong impression on my mind, and thus re-act upon the phenomena. Theories of subliminal consciousness, telepathy, and such like, would doubtless, too, tend to unsettle me, for no one appreciates being imposed upon. Besides, many of us set up to be such staunch opponents to fraud and imposture that verily we bestow but scant attention on the delicate character of the spiritual machinery, and in consequence upset the conditions. I can assert this much, with confidence, that I did not consciously assume an attitude of unbelief.

'Tien Sien Tie' has set my feet in the right path, for which kindness and favour I am sincerely grateful.

Maritzburg, Natal.

H. M. F.

Tutelary Spirits: Lords and Gods.

SIR,—I have read with great pleasure the report in 'LIGHT' of Mr. Richard Harte's address on 'The Proper Limits of Occult Investigation.' I was in hopes of being able to be present and participate in any discussion which might have taken place, but owing to my having been in London a few days previous to the address, in connection with psychic photography, and the experiments having proved highly satisfactory to myself and friends, and having nothing more to keep me in 'foggy London,' I returned to my own fire-side, well knowing that I should hear of the address in due time through 'LIGHT.' The address altogether is unique and very much after the style of thought that has for some time back obtruded itself on my mind—and which seems to 'be in the air.' Phenomenal Spiritualism, after twenty-five years of desultory research, has but little charm for me, as compared with the grand and mighty theosophical truths that have of late years been unearthed by eclectic students of occult philosophy, especially in connection with theurgy and thaumaturgy, or the exercise of *magic* as practised, and claimed as a monopoly, by all ancient and modern priesthoods.

As one of those who have had the temerity to 'dive into the hidden mysteries of Nature and Science' to enable me to more fully estimate the wonderful works of the Grand Architect of the Universe, 'the Most High God,' I am in a position to state that Mr. Harte's logical conclusion, drawn from the similarity of the old accounts of visits of gods, angels, and demons with our own experience of 'spirits,' seems to be, firstly, that there exists in some sphere contiguous to earth a hierarchy of beings very similar in character to ourselves, who, in all ages, have been able occasionally to communicate with mortals, &c., and is very possibly an *inspiration* from these very spheres he logically concludes do exist. That veteran missionary medium, Dr. J. M. Peebles, now of San José (?), California—whom I greeted twice in Cape Town—in his splendid work 'Seers of the Ages' (in the library of the

London Spiritualist Alliance), lucidly explains what the gods and lords of the Hebrew and other ancient nations were, and consequently makes it plain what the anthropomorphous gods and lords of the Jewish and other nations were, and which certainly were not the Great Architect of the Universe, who never has nor ever (?) can be seen by mortals, spirits, or angels. My present illumination enables me to look upon gods as a type of earthly emperors, and lords as kings; that these beings may have originally been ordinary mortals on this or other worlds; that there are literally 'many gods' and lords, jealous of each other; that in the 'many mansions' spoken of by 'Jesus of Nazareth' ('King of the Jews,' the Christ *and my Master*), there are hundreds and thousands of hierarchies in the astronomical (called heavenly) mansions governed by false and true gods and lords, the false ones inhabiting the atmospherean, or lower, and the true ones the etherean, or celestial, heavens, inhabited by the spirits of just men and women, who are eternally striving to become more perfect and 'Christlike'—for 'Christ' and the Most High are, to my mind, synonymous terms.

The Great Architect, or the Omnipresent, Omnipotent, and Omniscient Being, whose name is unpronounceable, and who has never been seen, though His objective form is self-existent, is the only 'Ruler of the Universe,' and it is only through the perfected mundane microcosms that His attributes are seen. His laws are immutable and catholic, and by means of the study of the *seven* liberal arts and sciences—and them alone—His sons and daughters (microcosms) can comprehend, but never see, Him whilst they are within mundane influences or attractions. From a Masonic point of view, I fully believe that the Old, and especially the New, Testament contain Gospel news, which, when properly understood, is a sufficient revelation for our puny minds. A properly-organised priesthood is essential for God's—i.e., Jesus Christ's—Church on earth, but at the present time I regret to say that it is in a state of chaos, owing to there having been 'war in Heaven.' Mighty spiritual, social, and political cataclysms are imminent; the present Spiritualistic wave being a proof of this assertion.

AFRICANUS THEOSOPHICUS, P.M., R.A. (33)

Burial Alive.

SIR.—Having been asked lately by several persons for my pamphlet 'Earth to Earth Burial, and Cremation by Fire,' and the subject being of vast importance, more than is imagined, I beg to give for the benefit of all your readers the gist of the pamphlet as to the mode of prevention of the unspeakable horrors attending the coming to life in a coffin.

My advice is briefly this: In every case, whether for burial or cremation, let the body be buried without a coffin of any kind as is done in several religious communities in the Church; or if any be used, let it be a wicker cradle *without hood or any other cover* (I have secured one for 15s. for myself), or else a coffin *without lid or cover*, and let the body be covered with a layer of dry earth carbolised, or else pounded charcoal, about an inch deep, while awaiting burial, and let this be the only covering beneath the usual pall, loosely thrown over. This dry earth or charcoal will arrest any effluvia for the three days or longer till the funeral takes place. To prevent *burial alive*, and restore life where there is any, let the body be kept in a temperature of 84°Fah. till *decided* putrefaction set in, as this is the *only infallible sign* of death as now agreed by all physicians who are competent to pronounce on the subject. Incense (Olibanum or Benzoin) should be burned in the chamber for sanitary as well as other reasons. Let these things be clearly provided for in the will, with a forfeit for the neglect of them, and each one state to their relatives or friends their desire on this subject while living.

The 'earth to earth' coffin is *wholly useless and a cruel delusion* in such a case, as it does NOT 'perish' or dissolve for a month, thus giving full time for all the horrors of coming to life in a 'coffin.' My pamphlet, published in 1890, is not out of print, as has been alleged, but only out of mind, through public apathy on the subject; and anyone can have it post free from me for 3d. It has received the hearty approval of Dr. Franz Hartmann, as a true method for preventing the horror of coming to life in a close receptacle. As to methods of preventing premature burial, I feel that, with the apathy and indifference of the public on the subject, this is a very difficult subject; but if the directions we have given be carried out, the end will be attained as near to certainty as can be.

As an example of the competence of medical opinion in this country I may add from 'Earth to Earth Burial,' by Seymour Haden, a medical opinion which for its consummate ignorance, stupidity, and dogmatism would, perhaps, be only equalled by Dr. Blandford's opinion as to the fitness of an English subject to be deprived of her liberty and incarcerated in his private asylum. Francis Seymour Haden put the question to 'six of our most distinguished physicians' as to 'whether the curtailment of the interval allowed between death and burial might lead to any accidents of interment before life was extinct.' The reply of these 'distinguished six' was: 'No case of the kind suggested presented itself to any of us. . . The dread of the possible occurrence of such a case is without support in the medical opinion of this country; and further, the signs of death are as certain after a few hours' suspension of the vital functions as they can be after many days!' 'It would, we feel, be a matter of regret and an indication of a low state of public intelligence (*sic*) if these groundless fears should hinder, for a moment, the adoption of this improvement' (?) Here follow names worth remembering as 'the most distinguished physicians of our country'—George Burrows, M.D. (President of the Royal College of Physicians), W. Fergusson, Wm. Gull, M.D., Wm. Jenner, James Paget, Thos. Watson. And this band of six doctors the public will, I suppose, think competent to authorise the possible committal of a fellow creature to the most horrible and revolting death that can be imagined.

Is the English nation too much immersed in money-making, drinking, and 'sport' and other amusements to wake up to this momentous subject?

Brighton.

I. G. OUSELEY.

'Modern and Biblical Materialisation.'

SIR,—Your note to my answer to 'Aitcha Hai,' which you courteously inserted in your number of December 7th, states that your columns are not closed to the discussion of my subject, but that I must make myself intelligible.

I regret inability to comply with the condition. The subject itself seems unintelligible to ordinary readers. I did, as you remind me, address you some time ago, under an impression (apparently erroneous) that some of your readers were studying spookdom and earth psychic forces, in the hope of finding therein a first step towards immortality.

I doubt if immortality depends on such low or local earth forces, but on far higher intellectual powers, not of earth origin at all. A few wrote to me hoping I had some new experience of spooks, &c. But all correspondence ceased on finding that that was not my subject; the writers saying that they did not care about higher intellects.

Still, 'Aitcha Hai's' question suggests that a few would like to know if there are any beings higher than spookdom, so, as you do not exclude the subject, I will restate my position. Even if some of us pass into the spook stage, does that prove our immortality any more than a caterpillar becoming a butterfly proves it?

If immortality depends on higher intellects, who regard us as possible immortals, therefore as children, they may offer to teach us. But it seems it is to our intellectual faculties they appeal, not to our instincts, &c., which are merely intended to guide our physical or animal state on earth. They care little for our being good or bad, but rather for our being able to understand what they tell us; the conditions on which we can enter and remain in their society. They admit none who cannot understand them.

This is a new study on our earth, following our discovery that the earth is not the Universe but merely an atom in a vaster Universe, amidst countless other worlds. For thousands of years mankind had no such idea, any more than infants have of the great world of manhood. It suggests that we may be on the eve of some great change; even here on earth advancing to a higher stage.

At the very commencement of our civilisation, a tradition attributed to higher intellects tells us 'not to eat of the tree of the knowledge of good and evil,' saying that we shall not obtain immortality if we do. This command seems unintelligible to ordinary minds and ordinary education. 'Not study good and evil! We must study good and evil.'

I have only succeeded in making the command intelligible to two or three as yet. Apparently it needs considerable thought to see it.

Then, having adopted that science as the foundation of all our social systems, all being branches of the forbidden tree, it needs much thought to see why the whole race should be allowed to start in error. If the higher powers deemed ours the perfect stage of the race, it would seem unintelligible why we should be left in a false system. But regarded as children, a nursery or milk system might be given us, as less complicated than the universal system, and as giving prominence to elementary laws, liable for beginners to be smothered in the mass of the universal. But we are told that such system is only temporary, contains error, and must in time be renounced for the stronger system. Such teaching would indicate that we were not in the perfect stage.

Such subjects may be no more fitted for the columns of 'LIGHT' than transcendental mathematics for the pages of 'Punch.' I merely hoped that some seeking a higher knowledge might aid in starting a society for the study of such; and, erroneously it seems, fancied that some might be found amongst the observers of spookdom; in other words, that some studied spookdom seeking a key to higher knowledge. The key to a higher order of ideas seems found, and is at the service of any who will take the necessary trouble to use it. If any readers of 'LIGHT' care for more information, I would appeal to the courtesy of the Editor to put them in communication with me.

The system, the study of which, it is foretold, we should in time arrive at, is alleged to be *the* universal. It relates to a society not of earth origin, and to events which are not earth events; events that could no more have occurred on our atomic globe than could the wars of a Napoleon in a child's nursery. All that can be shown in a nursery is a dramatic representation of the events, &c. Theatrical representations may involve some allegory and require intelligence to understand. Have we mistaken the dramatic representation for the real universe events? Naturally we should, whilst convinced that our earth was *the* Universe.

It is this regarding us as children, this trying to tell us of Universe ideas and events, that seems to imply that our would-be teachers considered it possible we might join them.

The interpretation of the dramas as representing Universe ideas and events is now offered, but hitherto has been

'REJECTED.'

Satisfactory Replies to Test Questions.

SIR,—Now that the news of a recent 'exposure' of a medium is filling the air, it may be of some interest to relate the following facts:—

Some years since, Mr. and Mrs. A., residing in the country, called upon a stranger, a professional medium residing in London, about whom many stories of deception and 'cheating' were current. Mr. A. asked the medium, 'Will an undertaking in which I am interested prosper?'

'Well! no—yes—oh, let me see—*there is a snake man*—he will bring trouble.'

'You are mistaken, I know all the gentlemen personally; there is no snake man,' replied Mr. A. But the snake man revealed himself soon afterwards and his plans were defeated.

Mrs. A. asked: 'Can anyone tell us of my mother or father?'

Vague general remarks were at first given—the medium seeming most uneasy, twisting and turning about. Suddenly she became quite still, and then said: 'Oh! I see wounds—it is an accident—she is coming—she is dead—she says "Katie, Maggie, Gracie"—no, not that—Gracie; she wants you to take Gracie.'

'Can she say how she died?' asked Mrs. A.

With a contortion, or spasm of the face, the medium rushed out the words, 'It was an operation.'

This was true. A cousin, not at all an intimate friend, residing some way off, had died under an operation for removal of tumour. Her children, Katie and Maggie, had visited Mr. and Mrs. A. whilst their mother lay ill. Gracie, the youngest, had never visited them, and was almost unknown to them. No word had ever passed as to the child being 'taken' by Mr. and Mrs. A.

The foregoing facts can be testified to by persons considered, on all other matters, reliable witnesses. Possibly Mr. Andrew Lang would explain that these experiences do not come during 'lucid intervals.' No matter. To have had such is a liberal education.

S. A. B.

Questions and Answers.

SIR,—You invite questions from your readers. Perhaps you will kindly reply to the following :—

1. Has any Spiritualist ever received a communication by automatic writing in a language with which he was quite unacquainted ?

2. 'Imperator,' the spirit who communicated with the late Mr. Stainton Moses, was, as far as we are told, the spirit of a high personage who lived about the dawn of the Christian Era. He would be consequently unacquainted in his earth life with the English language, the latter of course being then non-existent. Were his communications, when given through automatic writing, in up-to-date English ? And still further, when he used the direct voice, did he speak a language which he did not know in earth life ; or are we to infer that an intermediate spirit was used in transmitting these messages ?

INQUIRER.

[1. Yes. We believe that Mr. Stainton Moses occasionally received, by automatic writing, messages in a language of which he knew nothing, and which had to be translated for him ; and Mr. David Duguid has had automatic writings in various ancient languages. Perhaps our readers can supply other instances. By *direct writing*, i.e., writing which has been done by no person in the flesh, Latin has been frequently given at séances with Mrs. Everitt, though Mrs. Everitt does not know a word of Latin.

2. 'Imperator' both wrote and spoke in 'up-to-date English,' though the time of his earth life was before the commencement of the Christian Era. And this is not surprising. We ourselves have had frequent communications with a spirit who, when he first came to the circle about thirty years ago, knew no English whatever, but has long spoken it fluently and well.—ED. 'LIGHT.']

A GENUINE GHOST STORY.

Our readers should procure a copy of the Christmas number of 'The Christian Million,' which can be obtained from any newsvendor. It gives a narrative from the pen of Mrs. Russell Davies of some weird experiences which she had in Hampton Court Palace on the evening of November 12th in last year. Were it not that the editor has marked the article 'copyright,' we should have been glad to transfer it to our columns. Under the circumstances, however, we can only say that Mrs. Russell Davies, being on a visit to a friend in the Palace, had some marvellous experiences, some of which were also witnessed by her friend. Mrs. Davies saw some very strange and exciting scenes enacted by ghostly visitants, including processions of men and women in the apparel of bygone days, feasts and carousals, and even a suicide. The story is ably and graphically written, and, what is of more consequence, Mrs. Russell Davies gives the assurance that her narrative is true to the letter in every detail.

RECEIVED.

- 'Lucifer,' for December. (London : 7, Duke-street, Adelphi, W.C. Price 1s. 6d.)
- 'The Review of Reviews,' for December. (London : 125, Fleet-street, E.C. Price 6d.)
- 'The Metaphysical Magazine,' for December. (London agents : Gay & Bird, 22, Bedford-street, Strand, W.C. Price 25c.)
- 'Ten Men of Money Island.' By SEYMOUR F. NORTON. Being No. 27 of the Bellamy Library. (London : Wm. Reeves, 185, Fleet-street, E.C. Price 1s.)
- 'Good Reading about Manly Books'; mostly by their authors. Second Year. (London : T. Fisher Unwin, Paternoster-square, E.C. Price 1s. net.)
- 'The Empty Tomb.' With other poems. By the REV. P. W. DE QUETTEVILLE, M.A. (London : Swan Sonnenschein & Co., Limited, Paternoster-square, E.C. Price 5s.)
- 'Automatic or Spirit Writing,' with other Psychic Experiences. By SARA A. UNDERWOOD. With an introduction by B. F. UNDERWOOD. (Chicago, Ill., U.S.A. : Thomas G. Newman, 147, South Western-avenue. Price 1 dol. 50c. [6s. 6d.]
- 'Hazell's Annual,' for 1896. A Cyclopædic Record of Men and Topics of the Day. Edited by W. PALMER, B.A. Revised to November 28th, 1895. Contains articles on Spiritualism and Theosophy. (London : Hazell, Watson, & Viney, Limited, 1, Creed-lane, Ludgate-hill, E.C. Price 3s. 6d.)

SOCIETY WORK.

2, MILLMAN-STREET, W.C.—Mrs. Ashton Bingham will commence a series of séances at the above address on New Year's Eve, Tuesday, December 31st, at 8 o'clock. As Mrs. Bingham must limit the number to twelve, she requests a letter first.

CARDIFF, ST. JOHN'S HALL.—On Sunday last the service was conducted by Mr. E. Adams, the subject of the address being, 'Some Personal Experiences in the Investigation of Spiritualism, and their Lessons.' Speaker next Sunday evening, Mr. S. Longville.—E. A.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last, Mr. Wyndoe gave an interesting address, which was highly appreciated by a large audience. He also gave a few successful clairvoyant descriptions. On Sunday next, Miss Marsh, clairvoyance. Strangers are kindly requested to come early. Thursday, December 26th, public meeting.—E. FLINT, Sec.

ISLINGTON, WELLINGTON HALL.—On Sunday evening last Mr. Jones, presiding, opened with an address on the 'Higher Spiritualism,' when the silence was broken by a series of remarks on spirit photography by various speakers, including Messrs. Rodger, Brooks, Wallace, Boddington, and others ; a very interesting matter, and brought about simply by exposing in the front of the audience a contents sheet of last week's 'LIGHT.' Mr. Adams spoke on 'Nearer my God to Thee.' A large audience, who appeared to enjoy the meeting.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday last Dr. Reynolds delivered an admirable address on 'The Condition of Spiritualism, and why are we Spiritualists?' which was highly appreciated. On Sunday next, Mr. Roland Brailey will occupy our platform. Mrs. Burrell will be the medium for Friday next, at 8 p.m. We have a lending library here, and friends who have any books on Spiritualism and kindred subjects which they can present, are requested to kindly forward them to the hon. secretary, 23, Keogh-road, Stratford, E., by whom they will be gratefully acknowledged. Mr. Thomas, 2s. 6d. for the building fund, with thanks.—THOS. MACCALLUM, Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. R. Beel, in continuation of his series of lectures, dealt with 'The Mind and its Effect upon Matter.' During his remarks reference was made to the good that was possible in what we to-day call animal magnetism or mesmerism in curing cases of insanity, obsession, &c. Cases treated by the speaker, together with Professor Huxley's conception of consciousness, were given in support of the lecturer's position. The questions which followed showed how highly the address was appreciated. On Sunday next, at 7 p.m., Mr. Beel will continue his lectures. Subject : 'Man's Physical, Electrical, and Magnetic Condition.'—J. B.

CAVENDISH-ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, Mr. David Duguid related some of his remarkable experiences as a medium. It was especially gratifying to note the deep attention of the numerous audience to this honoured worker, whose simplicity of language added, if anything, to the appreciation of his utterances. After this deeply interesting narration Miss Rowan Vincent gave eleven clairvoyant delineations, six of which were recognised at the time and two subsequently. The first few delineations were not recognised but even these were most interesting, and as eight out of eleven delineations were pronounced correct, we feel sure Miss Vincent must have been as gratified as were the audience. Next Sunday, at 7 p.m., Miss Rowan Vincent will deliver an address upon 'Spiritualism: Its Uses,' and will give some clairvoyance at the close.—L.H.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee :—Africa, Mr. B. Stead, care of Hazell, Ballan and Co., Kimberley ; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia ; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne ; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-lez-Liège ; Brazil, Sr. Don. A. C. Munhoz, Director de "A Luz," Curitiba ; Canada, Captain G. W. Walrond, 198, Locke street, Hamilton, Ontario ; France, P. G. Leymarie, 1, Rue Chabanais, Paris ; Germany, E. Schlochauer, 1, Monbijou-place, Berlin, N. ; Holland, Den Herr Van Straaten, te Apeldoorn Middellaan, 682 ; India, Mr. T. Hatton, State Cotton Mills, Baroda ; Italy, Signor M. Falcomer, President "Armonia Spiritista," Termano ; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz ; New Zealand, Mr. J. H. Graham, Huntley, Waikato ; Norway, Herr Torestenon, "Advocate," Christiania ; Russia, Mons. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg ; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid ; Sweden, Herr M. Fidler, Gothenburg ; Switzerland, M. L. Gardy, Geneva ; England, J. Allen, Hon. Sec., 115, White Post-lane, Manor Park, Essex ; or Mr. W. C. Robson, 166, Rye Hill, Newcastle-on-Tyne (French correspondent).

MR. MASKELYNE AND EUSAPIA versus PSYCHICAL RESEARCH.

BY A VETERAN INVESTIGATOR.

The recent 'Eusapia Paladino' séance at Cambridge, conducted by an Alliance of scientists, conjurers and others, suggests two questions at least, of more than momentary importance to those who interest themselves in the phenomena variously termed occult, psychical, and Spiritualistic. What are the advantages to psychical investigation that have arisen, or may arise, from the before-named Alliance? In what manner, and to what extent, has the public been enlightened through it upon the subjects which constitute the *raison d'être* of the Society for Psychical Research?—some of whose members figured so prominently in connection with the investigation now under notice.

The answer to these and similar inquiries may best be ascertained through an examination of the report made by Mr. Maskelyne of the said séance, and of the discussion that followed thereupon; for which the reader is referred to the 'Daily Chronicle' of October 29th, 1895, and several following days. This report is very lengthy. I therefore confine my remarks as closely as possible to the wicker tea-table lifting incident, which, by almost common consent, has been selected as the crux of this most eventful sitting.

EUSAPIA'S MIRACLE.

In detailing this occurrence, Mr. Maskelyne tells us that the séance room at Cambridge was almost in total darkness. Eusapia was sitting at the larger of two tables mentioned, held on her right hand by Professor Lodge, and on her left by Mr. Maskelyne, and by both her feet by Mr. Maskelyne's son. On her right hand, behind herself and Professor Lodge, was the wicker five o'clock tea-table upon which a zither was lying. After some movements, more or less remarkable, on the part of Eusapia, who, however, was still held by the three gentlemen named, the wicker table was found lying upside down on the larger table; while, to use Mr. Maskelyne senior's expression, the zither 'apparently having climbed over Professor Lodge's back, was subsequently placed between the legs of the wicker table as it rested in our midst.'

Having called in and countenanced Mr. Maskelyne as their referee, presumably on the principle 'set a conjurer to catch a conjurer,' his fellow investigators were bound to give a fair consideration to whatever explanation of the wicker tea-table affair their expert might favour; the more so as from the first it was understood by them that, sooner or later, Mr. Maskelyne would give publicity to his views—but whether they have discharged that obligation remains an open question.

THE CONJURER IN SCIENTIST'S CLOTHING.

At the outset it is interesting to notice the charmingly characteristic style in which Mr. Maskelyne in his remarks assumes the scientist's rôle, and blends it, almost instinctively, with certain familiar phases of the stager's manner. 'Observe me closely, I'll show you how it's done,' is a stock phrase of the average conjurer—who forthwith proceeds to plunge his audience into profounder depths of mystification than ever.

It is difficult, at least, to disentangle from his voluminous and far from sequential statements (shall we say from his professional patter?) the exact solution of the wicker tea-table affair our conjurer in scientist's clothing prefers. Before he commits himself to anything like a positive solution, he lays considerable stress upon certain aids to trickery, alleged as employed by Eusapia,—although both by anticipatory and subsequent statements he may be found modifying his reliance thereupon. For example,

in one part of his to and fro, in and out, record he attaches vast importance to Eusapia's feet: 'they were,' he says, 'kicking about like the pistons of a quick-action engine the whole time.' Moreover he asserts the medium as indulging in much 'wriggling and struggling' 'throughout the sitting.' In another paragraph, however, he depicts the 'wriggling' as intermittent rather than continuous—lasting only 'for some minutes'—and shows that manifestations did not always occur simultaneously therewith; while, in similar manner, the value to be attached to the violent action of Eusapia's feet is greatly minimised.

HIS FIRST IMPRESSION.

At length our conjurer seems to satisfy himself that he has found an explanation not only of the wicker table event, but of *every other* problem of the séance; for in a confident though somewhat roving manner, he brings to bear his one-hand-and-one-foot-at-liberty supposition: 'if,' he maintains, 'there existed the possibility of her getting one hand, and occasionally one foot, at liberty, *everything** that occurred was readily explicable.' 'The decision, then,' he continues, 'as to whether the phenomena were normal [or supernormal in their nature, must rest entirely upon first settling the question as to whether or not she had means of getting one hand at liberty.'

There are some not over-scientific persons who would make a sharp distinction between the means Eusapia 'had,' and the means she used, before they ventured upon a decision so final. In logic Mr. Maskelyne is a law unto himself; we will let him go onward, therefore, to show us how *he* supports this contention, which endeavour he approaches by setting forth in some detail his 'first impression.' It would seem that this first impression concerns a possible artificial hand—'a small apparatus with rubber ends to represent finger tips, which she could hold between her teeth and press upon the back of the sitter's hand, thus releasing her own for the moment. This,' he adds, 'I explained to Messrs. Lodge and Myers while discussing the séance afterwards.'

But Mr. Maskelyne, artful man, astutely refrains from disclosing to the public how Eusapia, while firmly held by hands and feet, got the rubber apparatus into her mouth; or from where she produced it; or how with such an impediment between her teeth, she and her spirit guide 'John' managed to converse during the séance. Moreover, if she first released a hand—or a foot—to obtain the apparatus from its place of concealment and to put it into her mouth, he no less slyly omits to tell us of what particular use the said apparatus could be as a hand-releasing instrument. That the rubber apparatus hypothesis—despite these pensive speculations—imperatively demands our thoughtful attention is obvious; for does not Mr. Maskelyne publicly confess that he seriously entertained it for many hours? Indeed the theory we are contemplating fascinated him so irresistibly that he could hardly bring himself to abandon it,—not, at any rate, until the following day, when providentially he compared notes with his son. Happy the father who possesses such a son. Let us hope that Messrs. Myers and Lodge have filial advantages no less available when anxious and intricate problems oppress their minds, and await unravelment.

THE CONJURER TRIES AGAIN.

Now although Mr. Maskelyne advocates with much fervour the hand-and-foot-at-liberty theory as all-sufficient for explaining 'everything' that occurred at the séance, and although he seems to do his best to force this conclusion upon the 'Daily Chronicle' readers, it positively turns out, at length, that he has a totally different, and yet more convincing, explanation—up his sleeve, may I say? There is no accounting for conjurers. But never are they seen

* The italics are mine.—V. I.

to greater advantage than when under pretence of showing you 'how it's done' they dexterously throw you off the scent.

It is in this masterful way that Mr. Maskelyne introduces his now famous acrobatic solution; and thus it becomes unnecessary for me to pursue further the released-hand assumptions, which depict the 'favourite dodge' of Eusapia, and which up to this point, with an occasional loose foot thrown in, *explained everything*. Growing more and more emphatic he says:—

'At the lifting of the wicker table, Eusapia did all in her power to assure Professor Lodge and myself that we really had hold of her hands. And there was no mistake about it. I actually held her hand beyond a shadow of doubt. How, then, did she lift the table? Well, I certainly did not see her do it; but I felt her do it, and so did my son, who was holding her feet under the table. The fact of the table reaching its destination upside down, was in itself almost enough to show how the thing was done. Had it landed right side up, I should have been more surprised. The simple fact is that she leant away from me, seemingly as far as she could reach, and threw her head back. Then with her teeth she seized the wicker table, and at the cost of some exertion, extending her legs as a counterpoise, she lifted it up and dropped it on the table in front of her. Naturally, in its progress it described a semi-revolution and came down bottom upwards.'

In reference to this final commitment it may be noticed that Mr. Maskelyne, with a self-restraint amounting almost to genius, 'keeps dark' as to the zither which, he before informed us, landed between the legs of the upside down table, after having apparently climbed over Professor Lodge's back.

RESOLUTE CREDULITY.

I do not let myself assume that there was any forgetfulness here. Certainly not. To palm off, so to speak, an explanation of one half of a trick as though it were a complete solution of the entire mystery is just what might be expected from a conjurer with a brilliant record, and of well-practised audacity; one who feels that his art is at stake, and who evidently thinks he has taken the measure of his audience.

But without doubt Mr. Maskelyne has an explanation of the zither complication, and when he again compares notes with his son he will not fail to satisfy our curiosity. Until then may we not modestly fill up the gap for ourselves? Why should we not assume, for example, that in all likelihood Eusapia made use of one of her piston-like feet to tie a few of her back hairs to the zither? Might she not then have dangled the instrument over the back of the Professor and have ultimately landed it between the legs of the wicker table?—first, however, with gentle wriggling, and by help from the rubber hand, loosening the aforesaid hairs from the zither and rearranging them at the back of her head. Not for worlds would I invent, or dogmatise. The merit of my explanation rests in the fact that it carefully collates, and conscientiously utilises, Mr. Maskelyne's most striking theories; concerning which I hope always to maintain that attitude of 'resolute credulity' which so interests Mr. Myers.

TANTALISING OVERSIGHTS.

Returning to the acrobatic explanation of Mr. Maskelyne—so far as it goes, I draw attention to the timid evasion of this issue, in the 'Daily Chronicle' controversy, by his companion investigators. Professor Lodge alone ventures to cope with the theory. After characterising the alleged feat as one 'imagined' by Mr. Maskelyne, the Professor proceeds to say 'I have no reason to credit Eusapia with so much flexibility.' By this remark he appears to discredit, in a measure, the struggling, kicking and wriggling testified to by Mr. Maskelyne and degrades them to mere conjurer's bounce. Little beyond this concerning Eusapia's acrobatic qualifications comes from the Psychical Researchers. Not a word as to whether she is in very fact an acrobat;

whether she possesses the muscularity and skill with which acrobats and contortionists arm themselves; whether she was in good form and training at Cambridge; whether her teeth marks were discovered on any part of the wicker table, or were sought for at all. Nor do they say (although challenged) how she managed, while held by hands and feet, to pass the one table on to the other without touching her right hand custodian, Professor Lodge.

And then of her teeth, how tantalising is the omission, or suppression. Did any one examine Eusapia's mouth in the interest of the public? Has she a fine set of teeth; or does she, to any large extent, rely on her dentist? Ungallant as such inquiries may seem they arise quite naturally out of the record. To leave them unanswered is just a little hard on Eusapia, when we recall that, in the popular mind, a medium is so frequently mirrored as a toothless old hag.

A PATHOLOGICAL THEORY.

Fortunately upon the sheer strength question Mr. Maskelyne comes to the rescue, by contributing a momentous statement on the matter; to be found about two columns before the enunciation of his acrobatic assumption. 'She is said to be,' he declares, 'an epileptic subject, and doubtless possesses the great strength so often found in persons suffering from that disorder.'

If the epileptic rumour our conjurer has been so careful to publish can be substantiated, we are face to face, I submit, with considerations the possibilities of which can only be matched by their gravity. What if, after all, the lifting of the wicker table be due to the contortions attendant on some fit through which poor Eusapia was passing during the séance! What if the violent movements reported by Mr. Maskelyne, which, he affirms, 'were such as to preclude the possibility of thoroughly securing either of her extremities' (even by three grown men), were but the paroxysms, convulsions, and unconscious spasmodic action so prostrating to epileptic subjects! And further, might not the almost total darkness, the reigning scepticism, the enthusiasm of investigation, all tend to throw scientists and conjurers alike off their balance, and beget in them a momentary, but regretful, forgetfulness of Eusapia's epileptic liability? Such incidents, taken in connection with the before-named timorous avoidance of the acrobatic theory, do seem to point at something very like a panic, after the séance, among the investigators; who when they recalled Eusapia's epileptic tendency may have come tacitly, or by telepathic influence, to the conclusion that the least said the soonest mended.

THE REWARD OF EXPECTATION.

Only one other remark, and that of a more cheerful kind, need be made. Perhaps, on reflection, the scientists felt that the wicker table feat, although decidedly acrobatic in its nature, did not require any special development of muscle for its performance. Here then is foreshadowed that opportunity for experiment in which the Society for Psychical Research delights. We may yet hope to see Mr. Myers and Professor Sidgwick, after subduing a not unnatural modesty, performing in turns Eusapia's feat on the Society's platform; maintaining all the Cambridge conditions, barring darkness—not overlooking (as Mr. Maskelyne has so mysteriously done) the climbing of the zither over the back of some amiable professor on its way to the uplifted table.

The experimental side of this monumental séance can now be dismissed for all it is worth. But it must not be forgotten that there are psychological depths that have yet to be sounded, before we can appraise this alliance between scientists and conjurers at its real value to the public, and to psychical investigation.

SUBLIMINAL CONSIDERATIONS.

Prominence has been most loyally given by the Psychological Researchers to the impartial-mindedness with which Mr. Maskelyne approached his share of the investigation. Well, in some way or other the alliance ought to be justified, and no harm can be done by admitting to the fullest extent Mr. Maskelyne's fair-play desires and his praiseworthy freedom from every trace of bias;—and this I urge quite apart from Mr. Maskelyne's avowal to Professor Lodge some days before the séance, when he wrote in his open-hearted manner, 'I shall assume that the phenomena are the result of trickery in every case until I have proof of the contrary.'

It is astonishing the amount of 'resolute credulity' we all of us have (including conjurers) in the translucent purity of our own motives. Psychological Researchers, therefore, who discount human nature so deeply in the case of paid mediums, could not have forgotten that potent element in the case of a professional showman, or have overlooked the latent impulses and subliminal eccentricities that may have unconsciously influenced their Egyptian Hall referee. A conjurer of well deserved success, but who trades on the public scepticism in regard to Spiritualism by a derisive and question-begging imitation of its phenomena, had nothing to lose but much to gain by bold (*gratis*) advertisement in connection with Eusapia. And when that advertisement promised to take the form of a protracted newspaper discussion and would place him in company with foremost names in the realms of science and literature, might not his possible psychical peculiarities have obtained unwonted subliminal assertion? If not so, then what a useful opportunity for the Society for Psychical Research's thought-reader has been wasted!

HOW IT'S DONE.

Let us, however, take stock of the situation, at this point, for ourselves. First, a bargain, to be permitted to publish his views, was made by Mr. Maskelyne. Next we have upon record his avowal (written days previous to the séance) that he would assume trickery in every case until he had proof of the contrary. It is clear, then, that all parties interested were sufficiently served with notice of his attitude and predisposition—except Eusapia. Now, I ask, could anything be more guileless, more candid, more precise (and fair to himself at any rate) than these above-board provisos? Further; has he not confided to the readers of the 'Daily Chronicle' the significant fact that he suggested Eusapia 'should be brought over' from Italy 'for investigation'? Still more significantly, has he not asserted in simple-minded, straightforward terms that he 'offered to bear the expense' himself? Of course.

And in the event what has happened? Having unreservedly informed his companions of what he meant by freedom from bias, having left them without even a telepathic leg to stand upon, he remains as about the only person who comes out of the 'Daily Chronicle' debate with consistency, and colours flying. Mr. Maskelyne has used his opportunity for trumpet blowing with consummate skill, and he richly deserves the advertisement he has so industriously secured and may yet further obtain. He came into the inquiry as a conjurer, and as a conjurer he departs therefrom. Never were the arts of the mountebank more adroitly employed. With a jaunty eloquence he has poured forth his patter. He has palmed off his guesses with an appropriate semblance of scientific propriety. He has made imaginary feats do duty for facts, unverified assertions for conclusive proofs. Whatever could not be reconciled with his assumptions he has conveniently ignored; and his narrative, generally, has been decorated with the brazen ornaments of reckless inference and contradiction. To relieve investigation from tedium has he not lightened his

labour with occasional sparks of personal interest—by complacently patronising and divertingly snubbing the men of prominence who sought his assistance? And all these things he has bravely done at their own cost:—financial and otherwise. What a pity they did not accept his offer to pay Eusapia's expenses!

MASKELYNE AS LOGICIAN AND HUMOURIST.

Mr. Andrew Lang—a most excellent authority—entertains the conviction that Mr. Maskelyne's 'logical fairness of mind rivals his ingenuity.' This is precisely my own opinion; and, let me add also, that I regard Mr. Maskelyne as a good-natured humourist, of the very first water. Of what use, may I ask, would be a showman who had not the ingenuity to define his impartiality and to display it at his own good pleasure? And how resistless, too, must have been the temptation to fun when Mr. Maskelyne recalled—from his own 'experience,' as he naively tells us—'that no class of men can be so readily deceived by simple trickery as scientists. Try as they may,' he continues, 'they cannot bring their minds down to the level of the subject, and are as much at fault as though it were immeasurably above them.' Artistic! most artistic! Mr. Maskelyne.

Seriously, I submit, and in view of all the facts, that the impartial fair-play spirit of Mr. Maskelyne would have been made a thousand-fold more apparent had that gentleman pursued his séance investigations under cover of an assumed name; and had he been content to have thus subscribed any general report intended for publication.

THE SEAMY SIDE.

Respecting the scientific partners of the conjurer but little need be said beyond what they have said for themselves in the controversy he so cleverly provoked.

They have had a handsome show (some perhaps will ill-naturedly say 'show-up') for their money. Their character as séance observers has not been strengthened, and the result of their co-partnership investigation of Eusapia's mediumship, for all public purposes, has been made at best but inconclusive, if not downright misleading, by their conjuring confrère. They have not only degraded so-called Psychological Research to the level of travesty, but by staking, or appearing to stake, psychical issues upon experiments with a professional medium, one probably but little known as to personal character, they have hardened popular scepticism towards a large range of phenomena; some phases of which researchers have been able to verify—if not to explain.

Their alliance with a conjurer—public favourite though he be—savoured far more of prejudice than of deliberate, unbiassed, psychic inquiry. With a public showman, as well as a professional medium, on their hands, their difficulties were doubled; for to the testing of the medium was added the no less obvious duty of verifying the conjurer; if they desired to come before the public with a well proven issue, obtained in a dignified and convincing manner. I put this on the lowest mechanical grounds and irrespective of yet more important considerations; for example—(1) the methods appropriate to psychic research—which subject I can hardly suppose the scientists had in their minds, and (2) the evidence necessary, in kind and quantity, to warrant a wholesale imputation of fraudulence.

It is not my purpose herein to deny, or to affirm, the validity of Mr. Maskelyne's explanations, or to question his good faith; neither do I seek to uphold Eusapia for honesty, or to discuss her alleged dishonesty, or to screen her from any exposure she can be proved to deserve. I do but suggest that none of these matters are set at rest by the chosen referee of the scientists, in the 'Daily Chronicle.' That Eusapia was placed in a false position, in being pitted

against a conjurer without notice or subsequent warning, is more than hinted by Mr. M. To this extent that gentleman, doubtless unwittingly, attaches a taint of betrayal to his comrades concerning her. If she were thus treated, then certain psychical conditions, properly so called, were distinctly vitiated, and were supplanted by an environment calculated to rob the inquiry of much of its otherwise value.

POLICE-CONSTABLES' JEALOUSIES.

Perhaps here also, the conjurer has been unconsciously drawing the long bow; as we may presently discover. Be that as it may, it is comforting to find that the police-like combination against Eusapia, to which the scientist-conjurer alliance committed itself, did not prove in the long run by any means congenial to the scientific partners thereof. A generous sympathy is being accorded to them on that account; and heartily joining therewith I remind them, in the commiserating words of Messrs. Gilbert and Sullivan, those renowned footlight moralists, that

'When constabulary duty's to be done
The policeman's lot is not a happy one.'

Seldom has this sagacious couplet received more touching illustration. The uneasy, and by no means subliminal kind of consciousness which took possession of the Researchers when they were faced with Mr. Maskelyne's slovenly police-court explanations has astonished no one. Some of their remarks about him read suspiciously like a disavowal of his usefulness; and although they refrained from any analysis of his so-called 'exposure' of the wicker tea-table trick, there is yet an attempt to assure 'Daily Chronicle' readers that they could have done, and indeed did do, very well without him; and that for all practical purposes they need not have summoned him off his beat—a conviction which very generally prevails. Then follows Professor Lodge with a mild deprecation of 'Mr. Maskelyne's style of serving up his opinions to the British public.' Many agree with the Professor on this point, and are grateful to him for the saving term 'serving up his opinions'—having regard to the overdone manner in which Mr. Maskelyne served up his facts.

EUSAPIA HAPPY EVER AFTERWARDS.

Last of all, we have in 'LIGHT' of December 7th, Mr. F. W. H. Myers' welcome—but, in all sincerity, from him quite unnecessary—vindication of British hospitality and courtesy. It will be a surprise to no one that Eusapia, writing to Mrs. Myers in full knowledge of the investigation, 'declares in warm Italian phraseology that she will never forget the kindness and hospitality she received' in that lady's household. I only indulge myself with this quotation by way of a gratifying set-off against the form and manner of Mr. Maskelyne's quite superfluous handiwork in the 'Daily Chronicle.'

In terminating this commentary much might be said of the all-round inadequacy with which Eusapia's trance condition has been treated by the scientist-conjurer alliance; and of the difficulty of ascribing to ignorance such inadequacy in these days of general recognition concerning hypnotic and mesmeric phenomena. Others, however, have treated this point; and generally quite enough has now been suggested by way of reply to my opening questions and to show that the said alliance was a needless one; and that it has failed of doing good service either to Psychical Research or to public enlightenment thereupon;—while, on the contrary, it has strengthened unexamining incredulity, has brought hindrance to earnest workers in the same field of inquiry, and disparagement on the subject itself.

ADDENDUM.

Readers of the foregoing need not necessarily peruse the following remarks, which do not directly concern Mr. Maskelyne's report in its bearings upon the public.

SELECTION OF MEDIUMS.

For myself, I cannot resist the opportunity of urging, with all diffidence, that the baiting of paid mediums is, at best, but a sorry pursuit, and can never help forward psychical investigation, whatever rank in the direction of police function such baiting may attain to. We are wont to throw mercenaries in every walk of life—commercial, professional, or religious—into one or other of three classes: (1) the honest; (2) the downright fraudulent; and (3) the pretenders; those prone to eke out by quackery, of one kind or another, their too-limited title to confidence—the charlatans and adulterators wherever abiding. Public mediums are probably neither better nor worse than their neighbours. Of a certainty, the genuine ones are much overworked, and yet more underpaid, and frequently are subjected to influences of a most uncongenial and inappropriate character. Could even their professions, all told, be proven fraudulent, there would still be left an ocean of psychical phenomena well worth painstaking study by judicious investigators.

It argues, therefore, but small prescience on the part of Researchers to expend upon public mediums so much of their energy when private sensitives of undoubted character are within reach, either already ranking as mediums, or susceptible with patience of development in that direction. And this brings me to the re-assertion of an important fact in connection with investigation; namely, that progress therein is nearly always through those lines of private agency hereby recalled. For evidence in favour of this contention the Dialectical Society's experiments, of a quarter of a century past, stand in the forefront; while, generally, nine-tenths of the converts to the existence of psychical phenomena owe their enlightenment to private rather than professional mediumship. This does but make a present to the Society for Psychical Research of its own internal evidence as to the pathway of progress. Would that body, now several years old, have survived as many months if it had not had the advantage of research through unprofessional channels?

THE FUTURE OF RESEARCH.

I trust it will not be out of place here to insist briefly that, in the development and work of mediumship, no opportunity should be lost of meeting the demand for light séances; and to urge in reference to physical manifestations in particular, the importance of calling attention to, and of observing in the light, the more initial phases thereof. These first steps for the novice are being too frequently sacrificed to mere wonder-hunting. And this but tends to increase the already numerous band of morbid séance-mongers, who monopolise and overwork the rarer forms of mediumship, and prevent their proper conservation; thus obstructing the acquisition of experience by younger inquirers. Let me be understood, in these suggestions, as by no means losing sight of those intelligential forms of mediumship so valuable to the initiate for tests and knowledge; concerning which my temptation to speak is curbed by my limits of space.

Earnest students, however, will remember that the subject, in all its departments, is one for *personal*, cautious, and steadfast examination—as opposed to delegated or second-hand inquiry.

It is not often that we find ourselves in sympathy with the views expressed by the 'Morning Leader.' But we are in the agreeable position of being able to endorse every word of their article on the fortune-telling question. Apropos of a circular issued by an occult reader—terms, half a guinea an answer, and five guineas for a full reading—our contemporary asks, 'Why should miserable old women be sent to prison for sixpenny fortune-telling, when you are allowed to pocket guineas for occult reading?' That is what 'The Globe' has asked over and over again. As matters stand, there is one law for the expensive pseudo-scientific charlatan, another for the cheap quack.—'Globe.'